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THE AJAX

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INTRODUCTION TO THE AJAX.

THERE is, perhaps, no extant work of Sophocles in which his power over crude material is better displayed than in the *Ajax*. No other exhibits higher skill in varying a story of few elements; in untwisting rough strands of thought, and leading them into finer threads; in relieving the breadth of epic colouring with new lights and shadows; and this without breaking the contour, without marring the severity, of shapes long held divine.

It will be interesting to glance at the Ajacian legends as sketched by early poets; as dramatised by Aeschylus and others; as dramatised by Sophocles.

I. In the *Iliad*, Ajax son of Telamon is second in distinction only to Achilles[1]; but they are broadly contrasted.

Achilles is the brilliant young hero, the perfect flower of Greek chivalry, unmatched in warlike spirit, but delighting not less in song and gaiety; passionate, and capable of profound resentment, but not by nature sullen; in council, if often rash, never dull; a dazzling figure, of manifold energy and with no marked defect, claiming, and holding, a general ascendancy by virtue of a temperament in every part vivid and elastic.

Ajax is a rugged giant, 'towering above the Greeks by his head and broad shoulders[2],' the representative of sinew, and, owing to his solid power of resistance, emphatically 'the bul-

[1] *Il.* III. 229. [2] *Il.* II. 768.

wark[1]" of the Greeks; characterised by sound good sense[2], but apt to fare ill in a keen encounter of wits[3].

Achilles is the type of force; Ajax, of strength.

The story of the contest for the arms of Achilles, and of the suicide of Ajax, is not noticed in the *Iliad*. It appears for the first time in the *Odyssey*, where Odysseus, in the shades, is surrounded by the questioning spirits of the dead:

'But alone the spirit of Ajax son of Telamon stood aloof, angry for the victory which I won over him at the ships, on the issue touching the arms of Achilles: for his gracious mother Thetis set the arms for a prize, and the sons of the Trojans, and Pallas Athene, judged. Now would that I had not won in such a contest; since thereby the ground closed over so good a man, over Ajax, perfectest in beauty and in deeds of all the Greeks beside, next to the blameless son of Peleus.'

It is here said that the arms were awarded, not by the Greeks, but by the Trojans. This will be explained presently.

In the interval between the *Odyssey* and Pindar, the episode of the contest for the arms was elaborated by two epic writers, of whom Proclus has preserved fragments; by Arctinus of Miletus, *circ.* 780 B.C., in his *Aethiopis;* and by Lesches of Lesbos, *circ.* 700 B.C., in his *Ilias Minor.*

The *Aethiopis* was an epic in five books, deriving its title from the prominence of Memnon, king of the Aethiopians, and apparently designed to supplement the Homeric *Iliad.* At the funeral games of Achilles, Ajax and Odysseus enter as competitors for his arms. Agamemnon and his assessors, unable to decide, appeal to their Trojan prisoners of war. Which, they ask, had done the most effective damage to Troy,—Ajax or Odysseus? The captives reply, Odysseus. To him, therefore, the arms are adjudged. Ajax withdraws to his tent, and at sunrise falls upon his sword.

[1] *Il.* III. 227. [2] πινυτή. *Il.* VII. 289.
[3] *Il.* XIII. 824, Αἶαν ἀμαρτοεπὲς, βουγάϊε, πεῖραν ἔασον;

By Lesches, in his *Lesser Iliad*, the incident of the appeal to a Trojan verdict is made still more picturesque. While the decision regarding the arms is pending, scouts are sent under the walls of Troy, in order to discover what comments the Trojans are making on the case at issue. They overhear a discussion between two Trojan maidens. One declares that Ajax deserves the prize; for he carried the body of Achilles out of the *mêlée*, while Odysseus was keeping the enemy at bay. The other replies that a woman can bear burdens; to fight is the proof of manly valour. On this dialogue being duly reported, the arms are awarded to Odysseus. Ajax returns to his tent; his indignation turns to madness; and in the morning he dies by his own hand.

In the fifth Isthmian Ode,—dedicated to Phylacidas, an Aeginetan, descended from the Aeacidae of Salamis,—Pindar preserves a legend touching the birth of Ajax. When Heracles, levying war against Laomedon, went to seek the aid of Telamon,

'He found them all feasting. There stood he, in the lion's hide, Amphitryon's dauntless son: whom good Telamon bade pour the first offering of nectar, and tendered to him a broad wine-cup rough with gold. Then Heracles stretched to heaven his unconquerable hands, and uttered even such words as these: *If ever, O Father Zeus, thou hast listened with willing heart to vow of mine, now with solemn prayers I beg from thee, for this man, a son of Eriboea's womb; that, under favouring fates, my friend may gain a son,—on the one hand, of frame stout as this skin that floats around my shoulders, (skin of the wild beast that first of all my labours, I once slew at Nemea;) and of spirit to match.* Then, at this his prayer, the god sent the king of birds, a great eagle; and sweet pleasure touched the hero's soul, and he lifted up his voice, and spake prophet-like: *Thou shalt have the son thou askest, Telamon; and call him, after the god-sent omen, AJAX, of large might, terrible in the war-toils of the people.*'

From this story came the post-Homeric tradition that

Ajax was ἀρρηκτος φυήν,—invulnerable save in the side, where the cleft lion-skin did not cover Heracles;—a tradition which Sophocles does not violate; see v. 834, πλευρὰν διαρρήξαντα.

For a special reason not difficult to conjecture, Ajax was rather a favourite with Pindar. Not a few of the great men whose praises Pindar sang must have had skeletons in their closets. The chariot-race, the foot-race, the boxing and wrestling matches might have gone well, on the whole, for them and for their forefathers. But every family which had furnished a long series of competitors at the great festivals would be likely to have its grievances; its tradition of the ancestor who was beaten by a doubtful neck; its opinion about that recent award in which the judges had shewn such scandalous partiality for their fellow-townsman. In such cases it would be consoling to remember that a hero second only to Achilles had been defrauded by a corrupt tribunal of the prize which was his due. The complimentary poet might flatter his patron's self-complacency by comparing him to great and successful heroes; but he might also chance to soothe feelings of a less agreeable kind by the mention of Ajax, so unsuccessful and yet so great. Thrice in Pindar's Odes is the case of Ajax adduced to support the maxim that 'Envy ever lays hold upon good men, but strives not against the worse[1].'

II. By Aeschylus the story of Ajax was made the subject of a regular trilogy, an *Aiantis*. It is probable that the titles and arguments of the pieces were as follows:—1. Ὅπλων κρίσις, the Contest for the arms of Achilles. A bench of Trojan captives are empanelled as jurors: Ajax states his case bluntly and curtly against the subtle, fluent Odysseus. 2. Θρῆσσαι. A Chorus of Thracian women, war prisoners of Ajax, lament the award unfavourable to their master. His suicide is announced by a messenger. 3. Σαλαμίνιαι. Teucer

[1] *Nem.* VII. 34—44; VIII. 36—46; *Isthm.* III. 57—63.

presents the orphan Eurysaces to Telamon; who, embittered by the death of his son Ajax, drives the bastard forth. Teucer departs, to found a new Salamis in Cyprus.

Several other dramas, Greek and Roman, on this subject are known by their names or fragments. Such are,

The Αἴας Μαινόμενος of Astydamas, a nephew of Aeschylus, and pupil of Isocrates. (Suidas, *s. v.* Ἀστυδ.)

The Αἴας of Theodectes (Arist. *Rhet.* II. 23). He was a native of Pamphylia; flourished about 350 B.C.; and was a pupil of Isocrates.

The *Ajax* of Livius Andronicus. No fragment of interest remains.

The *Ajax* and the *Telamon* of Ennius. Of the *Telamon* there remain some lines in which the bereaved father expresses a Roman fortitude:—

> Ego cum genui, tum morituros scivi, et ei rei sustuli:
> praeterea ad Troiam quom misi ob defendendam Graeciam,
> scibam me in mortiferum bellum, non in epulas mittere.

Pacuvius wrote an *Armorum Iudicium* and a *Teucer*. From the latter, Cicero (*de Orat.* II. 46) quotes the lines in which Telamon upbraids Teucer with the death of Ajax:—

> Segregare abs te ausu's, aut sine illo Salamina ingredi?
> neque paternum aspectum es veritus, quom aetate exacta indigem
> liberum lacerasti, orbasti, extinxti, neque fratris necis
> neque eius gnati parvi, qui tibi in tutelam est traditus,—?

Attius, in his *Armorum Iudicium*, appears to have closely followed Sophocles. The fragments, at least, bear witness to some curious coincidences of expression. For example, in Sophocles, Ajax says to his son (v. 550):—

> ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος,
> τὰ δ' ἄλλ' ὅμοιος· καὶ γένοι' ἂν οὐ κακός.

In Attius:—

> Virtuti sis par, dispar fortunae patris.

In Sophocles, Agamemnon says to Teucer (v. 1226):—

σὺ δὴ τὰ δεινὰ ῥήματ' ἀγγέλλουσί μοι
τλῆναι καθ' ἡμῶν ὧδ' ἀνοιμωκτὶ χανεῖν;

In Attius:—

Hem, vereor plusquam fas est captivom *hiscere.*

III. The *Ajax* of Sophocles does not include the contest for the arms. They have already been awarded to Odysseus. The resentment of Ajax has been turned to frenzy by the visitation of Athene, bent on punishing him for proud words spoken in former time. Under this frenzy, he has fallen by night on the flocks and herds of the army, thinking to slay the Greek chiefs.

The first scene opens on the morning after this onslaught. Odysseus has come on a detective errand to the tent of Ajax, whom he suspects of the deed. Athene appears; confirms his surmise; and calls forth Ajax to speak with her, that Odysseus, witness to his ravings, may learn how the gods humble pride.

After a dialogue between the Chorus and Tecmessa, the interior of the tent is disclosed, where Ajax is sitting among the slaughtered cattle. His frenzy is now past, leaving shame and anguish behind. His friends vainly combat his despair. Weary of their importunity, and feeling that such as they cannot understand why life has become hateful to him, he at length feigns resignation and repentance. He goes forth, nominally to propitiate Athene, and to 'purge his stains;' in reality, to put off a life which no washings can make clean. In a lonely place by the sea-shore, he falls upon his sword.

The Atreidae interfere to prevent the burial of the corpse. Teucer defies them. At last Odysseus appears as mediator, and extorts an ungracious consent from Agamemnon.

In the concluding lines, Teucer urges forward the preparations for the burial.

The moral of the play is contained in the words of Agamemnon to Teucer: 'It is not the big, broadshouldered men that are safest; the wise conquer in every field.' Of the two main departments of ἀρετή, of manly excellence, φρόνησις is

better than ἀνδρεία. Ajax is the special representative of a courage, lofty, indeed, and heroic, but arrogantly self-reliant,—unchastened by any sense of dependence on the gods. By this insolence he incurs the anger of the gods: by this he loses the favour of men. The prize which he coveted is voted away from him by the Greek chiefs whom he has estranged; his anger at the award is turned to madness by Athene whom he has scorned. In this madness he does a thing of which the horror slowly fills his whole soul in the ghastly dawn of returning reason. The frenzy has passed: the first astonishment, the ecstasy of anguish, has passed also: but in their place has come what does not pass: a feeling which to the sympathy that tries to sound it gives back only sullen echoes from depths disturbed, not fathomed; a profound, still despair. Ajax has seen all the error of his way; he feels the whole weight of his ignominy; it remains that he should 'yield to the gods, and revere the Atreidae;' it remains that he should stand aside out of their path; that he should die.

Odysseus is the representative of that general moderation, that decently charitable temper, which results from intelligent selfishness. When Athene shews him the afflicted Ajax, 'I pity him,' Odysseus says, 'pondering my own case no less than his. For I see that all of us who breathe are nothing more than phantoms or fleeting shadows.' When Agamemnon asks, 'Then thou biddest me to let them bury this corpse?' 'Surely,' he replies: 'for I myself will some day need a grave.' This virtue, such as it is, secures him universal popularity and success. He is the favourite of gods and men; the protégé of Athene, and the winner of a great prize from a man whose better claims he himself allows[1]. Agamemnon, to whom Ajax was 'most hateful,' counts Odysseus 'his greatest friend[2];' the kinsman of Ajax closes his imprecations on Agamemnon with a tribute to the generosity of Odysseus[3]. Thus it is that οἱ φρονοῦντες εὖ κρατοῦσι πανταχοῦ.

[1] v. 1340. [2] v. 1331. [3] v. 1399.

It may be said that the *Ajax* of Sophocles in a manner gathers up the lessons of the *Iliad* and of the *Odyssey*. Over all the glorious vitality of Achilles in the *Iliad* broods the presage of an early death; he is, as he says himself, ταναώριος[1], 'sure to die young;' a life of triumph so splendid, so unalloyed, must needs attract the jealousy of fate. The nemesis directly incurred by Ajax is ever menacing Achilles; for they were alike in this, that each gave free scope to a fearless mind. The theme of the *Odyssey* is the final triumph of a wise self-restraint. The 'patient' hero, tried in so many and various chances, and surmounting all difficulties by a pliant prudence, is brought at last by well-pleased gods to the haven where he would be.

Sophocles has wrought the moral of either epic into a single whole. The defeat of arrogance, the victory of good sense, are brought into the same field of view,—into one circle of strong light, in which every trait of the contrast stands out clear.

A few words must be said on an apparent anomaly in the construction of the *Ajax*. The hero dies at v. 865; the remaining 555 lines of the play are taken up with the lamentations of his friends, and with the dispute between Teucer and the Atreidae. It seems at first sight a breach of dramatic propriety that the action should be prolonged for so great a space after the exit of the principal character. Indeed, it would probably be difficult to find a really parallel instance; the nearest, perhaps, is the same author's *Antigone;* in which the heroine finally quits the scene at v. 928, though the play extends to 1353 lines. But there the after-part is thronged with events of a terrible interest, the direct consequences of Antigone's death; with the solemn warnings of Teiresias,—the suicide of Haemon,—the suicide of Eurydice. There is no anticlimax: the impression of the main catastrophe is only made stronger by each new disaster that flows from it. In the *Ajax*, on the contrary, there does seem to be an anti-

[1] *Il.* XXIV. 540.

climax. The tragic interest seems to culminate with the hero's death. Does anything which happens in the long sequel serve to deepen, or even to sustain, the pathos of that crisis? An apology has been suggested for the alleged defect. It is probable that in former plays on this subject,—as in the Ὅπλων κρίσις of Aeschylus,—the pleadings of Odysseus and Ajax before the judges formed the chief interest. When Sophocles resolved to abandon the old conventional treatment, he may have found it desirable to propitiate the Athenian taste for debate by throwing in the altercation between Teucer and the Atreidae. The hypothesis is ingenious; but the fault of structure which it seeks to excuse is perhaps more apparent than real. The true subject of the play is, in modern phrase, 'The Death *and Burial* of Ajax.' If the Atreidae had not interfered, the burial would have immediately followed the death. As it is, a dispute intervenes; but the framework of the subject, though distended, is not broken: the play concludes with the preparations for the funeral. In the meantime, the delay involves no real anticlimax. To the Greek mind, due burial was a matter of supreme concern; nothing could be more deeply, more painfully exciting than any uncertainty as to whether a hero with whom the spectators sympathised was, or was not, to receive funeral rites.

Sophocles has well brought out the specially Athenian interest of his subject. Ajax bids farewell to 'famous Athens, and the race she fosters[1];' the Salaminian sailors are 'of lineage sprung from the Erechtheidae of the soil[2];' they long to pass beneath Cape Sunium, 'that so they may greet sacred Athens[3].'

The island of Salamis appears to have been independent till about 620 B.C., when, after a struggle with the Athenians, the Megarians gained possession of it. In 600 B.C. the dispute broke out again, and was eventually referred to Spartan arbitration. On the part of Athens it was alleged that Philaeus and Eurysaces, sons of Ajax, had assigned the island

[1] v. 861. [2] v. 202. [3] v. 1222.

to the Athenians[1]; and Solon is said to have interpolated a line in the Iliad[2], representing Ajax as stationing his ships beside the Athenian contingent at Troy. The Spartans adjudged Salamis to the Athenians, and it was thenceforth an Attic deme.

With Ajax, in particular, Athens had many ties. When Cleisthenes was selecting the names of the Attic heroes, after whom the ten new tribes were to be called, he included Ajax, 'though a foreigner, yet as a neighbour to the city, and an ally[3].' After the victory of Salamis, the Greeks dedicated three Phoenician triremes as a thank-offering of the spoil: one to Poseidon at the Isthmus; one to Athene at Sunium; and one to Ajax at Salamis[4]. A festival[5] in his honour was annually celebrated in the island. Several distinguished Athenians claimed descent from that great Aeacid house of which Ajax was the greatest name. Among these were, the family of the Cimonidae,—including Miltiades son of Cypselus[6], Miltiades tyrant of the Chersonese, and his son Cimon; Thucydides the historian[7]; and Alcibiades[8].

The date of the play cannot be fixed. But there are three reasons for placing it among the earliest of the works of Sophocles. 1. The old-fashioned anapaestic parodos (vv. 134—200)—found in the *Supplices*, *Agamemnon*, and *Eumenides* of Aeschylus—occurs in no other play of Sophocles. 2. In the *Ajax*, the tritagonist seems to be admitted only under the restriction of silence. In the first scene, Athene, Ajax, and Odysseus are on the stage together; but Odysseus is silent while Ajax is present (vv. 92—117). In the last scene, Agamemnon, Odysseus, and Teucer are on the stage together; but Teucer is silent while Agamemnon is present (vv. 1318—1373).

[1] Plut. *Sol.* c. 10.

[2] Strabo IX. p. 394. *Iliad* II. 557, στῆσε δ' ἄγων ὑπ' Ἀθηναίων ἱστασιώτας φάλαγγας.

[3] Her. V. 66. [4] Her. VIII. 121. [5] Αἰάκεια, Hesych. *i. v.*

[6] Her. VI. 35. [7] Marcellinus *Vit. Thuc.* § 2.

[8] Plato *Alcib.* I. p. 121 B.

3. In the oldest didascaliae, or lists of plays with their titles and dates, the *Ajax* stands first among the tragedies of Sophocles.

The epithet Μαστιγοφόρος, which Athenaeus, Zenobius, and Eustathius add to the title, is derived from the lash (ἐπλῇ μάστιξ, v. 242) with which Ajax flogged the cattle, and with which he appears at v. 92. In the didascaliae, the play is simply Αἴας. Dicaearchus calls it Αἴαντος Θάνατος. The addition of Μαστιγοφόρος would have been convenient as distinguishing the tragedy of Sophocles (1) from the Αἴας Μαινόμενος of Astydamas: (2) from the Αἴας of Theodectes: (see above).

Dindorf's text is followed in this edition, a few slight deviations being noticed where they occur.

ΣΟΦΟΚΛΕΟΥΣ ΑΙΑΣ.

ΥΠΟΘΕΣΙΣ.

Τὸ δρᾶμα τῆς Τροϊκῆς ἐστι πραγματείας, ὥσπερ οἱ ΑΝΤΗΝΟΡΙΔΑΙ καὶ ΑΙΧΜΑΛΩΤΙΔΕΣ καὶ ΕΛΕΝΗΣ ΑΡΠΑΓΗ καὶ ΜΕΜΝΩΝ. πεπτωκότος γὰρ ἐν τῇ μάχῃ τοῦ Ἀχιλλέως ἐδέκουν Αἴας τε καὶ Ὀδυσσεὺς ἐπ' αὐτῷ πλέον τι ἐρριστεύειν περὶ τὴν τοῦ σώματος κομιδήν· καὶ κρινομένων περὶ τῶν ὅπλων κρατεῖ Ὀδυσσεύς. ὅθεν καὶ ὁ Αἴας, τῆς κρίσεως μὴ τυχὼν, παρακείνηται καὶ διέφθαρται τὴν γνώμην, ὥστε ἐφαπτόμενος τῶν κοινῶν δοκεῖν τοὺς Ἕλληνας διαχρήσασθαι. καὶ τὰ μὲν ἀνεῖλε τῶν τετρακόσιον, τὰ δὲ δήσας ἀπάγει ἐπὶ τὴν σκηνήν· ἐν οἷς ἐστί τις καὶ κριὸς ἔξοχος, ὃν ᾤετο εἶναι Ὀδυσσέα, ὃν δήσας ἐμαστίγωσεν, ὅθεν καὶ τῇ ἐπιγραφῇ πρόσκειται ΜΑΣΤΙΓΟΦΟΡΟΣ, ἢ πρὸς ἀντιδιαστολὴν τοῦ ΛΟΚΡΟΥ. Δικαίαρχος δὲ ΑΙΑΝΤΟΣ ΘΑΝΑΤΟΝ ἐπιγράφει. ἐν δὲ ταῖς διδασκαλίαις ψιλῶς ΑΙΑΣ ἀναγέγραπται.

Ταῦτα μὲν οὖν πράττει ὁ Αἴας· καταλαμβάνει δὲ Ἀθηνᾶ Ὀδυσσέα ἐπὶ τῆς σκηνῆς διοπτεύοντα τί ποτε ἄρα πράττει ὁ Αἴας, καὶ δηλοῖ αὐτῷ τὰ πραχθέντα, καὶ προκαλεῖται εἰς τὸ ἐμφανὲς τὸν Αἴαντα ἔτι ἐμμανῆ ὄντα καὶ ἐπικομπάζοντα ὡς τῶν ἐχθρῶν ἀνῃρημένων. καὶ ὁ μὲν εἰσέρχεται ὡς ἐπὶ τῷ μαστιγοῦν τὸν Ὀδυσσέα· παραγίνεται δὲ χορὸς Σαλαμινίων ναυτῶν, εἰδὼς μὲν τὸ γεγονὸς, ὅτι κοίμια ἐσφάγησαν Ἑλληνικὰ, ἀγνοῶν δὲ τὸν δράσαντα. ἔξεισι δὲ καὶ Τέκμησσα, τοῦ Αἴαντος αἰχμάλωτος παλλακὶς, εἰδυῖα μὲν τὸν σφαγέα τῶν κοινῶν ὅτι Αἴας ἐστὶν, ἀγνοοῦσα δὲ τίνος εἶεν τὰ κοίμια. ἑκάτερος οὖν παρ' ἑκατέρου μαθόντες τὸ ἀγνοούμενον, ὁ χορὸς μὲν παρὰ Τεκμήσσης, ὅτι ὁ Αἴας ταῦτα ἔδρασε, Τέκμησσα δὲ παρὰ τοῦ χοροῦ, ὅτι Ἑλληνικὰ τὰ σφαγέντα κοίμια, ἀπολοφύρονται, καὶ μάλιστα ὁ χορός. ὅθεν δὴ ὁ Αἴας προελθὼν ἐμφρων γενόμενος ἑαυτὸν ἀπολοφύρεται. καὶ τούτου ἡ Τέκμησσα δεῖται παύσασθαι τῆς ὀργῆς· ὁ δὲ ὑποκρινόμενος πεπαῦσθαι ἔξεισι καθαρσίων ἕνεκα καὶ ἑαυτὸν διαχρῆται. εἰσὶ δὲ καὶ ἐπὶ τῷ τέλει τοῦ δράματος λόγοι τινὲς Τεύκρου πρὸς Μενέλαον, οὐκ δοῦντα θάπτειν τὸ σῶμα. τὸ δὲ πέρας, θάψας αὐτὸν Τεῦκρος ἀπολοφύρεται. παρίστησι δὲ ὁ λόγος τῆς τραγῳδίας ὅτι ἐξ ὀργῆς καὶ φιλονεικίας οἱ ἄνθρωποι ἔκοιον ἐπὶ τὰ τοιαῦτα νοσήματα, ὥσπερ ὁ Αἴας προσδοκήσας ἀγαπητὴν εἶναι τῶν ὅπλων ἀποτυχὼν ἔγνω ἑαυτὸν ἀνελεῖν. αἱ δὲ τοιαῦται φιλονεικίαι οὐκ εἰσὶν ἐπωφελεῖς οὐδὲ τοῖς δοκοῦσι νενικηκέναι.

ἔρα γὰρ καὶ παρ' Ὁμήρῳ τὰ περὶ τῆς ἥττης τοῦ Αἴαντος πάνυ διὰ βραχέων καὶ παρεπαθῶς (Od. λ, 542)

εἴη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο
νόσφιν ἀφεστήκει κεχολωμένη εἵνεκα νείκεος,

εἶτα αὐτοῦ ἔκειτο τοῦ κεκρατηκότος (547)

ὀτ δὴ μὴ ὄφελον νικᾶν τοιόνδ' ἐπ' ἀέθλῳ.

οὐκ ἐλυσιτέλησεν ἄρα αὐτῷ ἡ νίκη, τοιούτου ἀνδρὸς διὰ τὴν ἧτταν ἀπεδαανόντος.

Ἡ σκηνὴ τοῦ δράματος ἐν τῷ ναυστάθμῳ πρὸς τῇ σκηνῇ τοῦ Αἴαντος. δαιμονίως δὲ εἰσφέρει προλογίζουσαν τὴν Ἀθηνᾶν. ἀπίθανον γὰρ τὸν Αἴαντα προϊόντα εἰπεῖν περὶ τῶν αὐτῷ πεπραγμένων, ὥστερ ἐξελέγχοντα ἑαυτόν· οὐδὲ μὴν ἕτερός τις ἠπίστατο τὰ τοιαῦτα, ἐν ἀπορρήτῳ καὶ νυκτὸς τοῦ Αἴαντος δράσαντος. θεοῦ οὖν ἦν τὸ ταῦτα διασαφῆσαι, καὶ Ἀθηνᾶς προκηδομένης τοῦ Ὀδυσσέως, διό φησι·

καὶ πῦλαι φύλαξ ἔβην
τῇ σῇ πρόθυμος εἰς ἀδὼν κυνηγίᾳ.

Περὶ δὲ τοῦ θανάτου τοῦ Αἴαντος διαφόρως ἱστορήκασιν. οἱ μὲν γάρ φασιν ὅτι ὑπὸ Πάριδος τρωθεὶς ἦλθεν εἰς τὰς ναῦς αἱμαρροῦν, οἱ δὲ ὅτι χρησμὸς ἐδόθη Τρωσὶ πῆλον κατ' αὐτοῦ βαλεῖν· σιδήρῳ γὰρ οὐκ ἦν τρωτός· καὶ οὕτω τελευτᾷ. οἱ δὲ ὅτι αὐτόχειρ αὐτοῦ γέγονεν, ὧν ἐστι καὶ Σοφοκλῆς. περὶ δὲ τῆς τελευτῆς, ὅτι μόνῳ αὐτῷ τρωτὸν εἶχεν, ἱστορεῖ καὶ Πίνδαρος, ὅτι τὸ μὲν σῶμα, ὅπερ ἐκάλυψεν ἡ λεοντῆ, ἄτρωτον ἦν, τὸ δὲ μὴ καλυφθὲν τρωτὸν ἔμεινε.

DRAMATIS PERSONAE.

AJAX, TEUCER,	played by the *Protagonist.*
ODYSSEUS, TECMESSA,	played by the *Deuteragonist.*
ATHENE, MENELAUS, AGAMEMNON, MESSENGER,	played by the *Tritagonist.*

CHORUS of Salaminian Sailors.

STRUCTURE OF THE PLAY.

1. πρόλογος, vv. 1—133.
2. πάροδος, vv. 134—200.
3. ἐπεισόδιον πρῶτον, vv. 201—595.
4. στάσιμον πρῶτον, vv. 596—645.
5. ἐπεισόδιον δεύτερον, vv. 646—692.
6. στάσιμον δεύτερον, vv. 693—718.
7. ἐπεισόδιον τρίτον, vv. 719—1184.
8. στάσιμον τρίτον, vv. 1185—1222.
9. ἔξοδος, vv. 1223—end.

ΑΙΑΣ

ΑΘΗΝΑ

Ἀεὶ μέν, ὦ παῖ Λαερτίου, δέδορκά σε
πεῖράν τιν' ἐχθρῶν ἁρπάσαι θηρώμενον

1—133. This passage forms the πρόλογος, *i. e.* μέρος ὅλων τραγῳδίας τὸ πρὸ χοροῦ παρόδου, "all that part of a tragedy which precedes the first entrance of the chorus." (Arist. *Poet.* XII. 25.)

Scene—*the station of the Greek ships on the coast of the Troad, between Cape Sigeum and Cape Rhoeteum. The back-scene* (σκηνή) *represents the sea-side huts* (ἔφαλοι κλισίαι, v. 192) *of Ajax and his Salaminian followers.* ODYSSEUS *is seen pausing before the tents, and scanning marks upon the ground.* ATHENE *appears above the stage* (*on the* θεολογεῖον). 1—88.—*Ath.* Ever thus, son of Laertes, I find thee busy on the track of thy foes; and thy keen instinct has not failed thee here. Ajax has but now gone within,—the sweat streaming from his face, and from hands red with slaughter. Seek, then, no further, but tell me the motive of thy quest. — *Od.* Divine protectress, clear-speaking even when dimly seen, I seek Ajax, on suspicion of a strange crime. This morning the herds, our spoil, were found butchered; and one who had seen Ajax rushing over the plain with a reeking sword, put me on his track. Some of these footprints are his, but some baffle me; and welcome is thy aid.—*Ath.* Know that Ajax has indeed done this thing, purposing to take the lives of the Greek chiefs. He went forth by night alone—already he was at the quarters of the Atreidae—when I smote him with madness, and turned his rage against the flocks and herds. Part he slew: part he led captive to his tent, and is now tormenting the animals like human foes. Behold, I will shew thee the man whom I have stricken, that thou mayest tell it abroad among the Greeks. — *Od.* Athene, spare to call him forth.—*Ath.* Fear not, he shall not see thee.

1—3 ἀεὶ μέν...καὶ νῦν.] Schneidewin quotes Lucian, *Dial. Mort.* VIII. 1, πάλαι μὲν τὸ τῆς Ἰνοῦς παιδίον ἐπὶ τῶν Ἰσθμῶν ἐκομίσατε, καὶ νῦν σὺ τὸν κιθαρῳδὸν ἀναλαβὼν ἐξοκέλλω.

1 Λαερτίου.] In Homer, Λαέρτης. The contracted form of Λαέρτιος is used by Sophocles four times, here, v. 380; *Phil.* 401, and 1286; and by Eur. *Tro.* 421. In Latin, *Laertes* is the proper name, *Laertius* the adjective: Plaut. *Bacch.* IV. 9. 22, *Ulixes Lartius* (so Bothe, for Laertius). Priscian says however (vii. 7), Laertius *pro* Laertes *dicebant, quomodo et Graeci.* The later grammarians wrote Λάρτιος: and the coronis, though 'antiquioribus ignota,' has been retained by Lobeck, 'ne veteris scripturae memoria penitus exolesceret.'

2 πεῖραν...θηρώμενον.] 'Seeking to snatch some occasion against thy foes,' *i.e.* watching eagerly and wari-

καὶ νῦν ἐπὶ σκηναῖς σε ναυτικαῖς ὁρῶ
Αἴαντος, ἔνθα τάξιν ἐσχάτην ἔχει,
πάλαι κυνηγετοῦντα καὶ μετρούμενον 5
ἴχνη τὰ κείνου νεοχάραχθ', ὅπως ἴδῃς
εἴτ' ἔνδον εἴτ' οὐκ ἔνδον. εὖ δέ σ' ἐκφέρει

ly for any oversight on their part which may enable you to attack them at an advantage. πεῖρά τις ἐχθρῶν = 'some means of attacking enemies?' cf. v. 290, τί τῆρδ' ἐφορμᾷς πεῖραν; 'why preparest thou this attack (upon the Trojans)?' For the genitive, cf. Diod. Sic. XIV. 80, ἐπιθέσεις τῶν πολεμίων. Lobeck prefers to understand πεῖράν τιν' ἐχθρῶν ἀρπάσαι as meaning 'quicquid hostes machinentur, praeripere,' 'to forestall each new stratagem of thy foes,' comparing Plat. *Rep.* p. 334 A, τὰ τῶν πολεμίων κλέψαι βουλεύματα. But (1) it seems very doubtful whether ἀρπάσαι could mean '*prae*ripere,' 'to anticipate,' to 'forestall.' (2) πεῖρά τις ἐχθρῶν, as Lobeck admits, is an awkward substitute for ὅ,τι δήποτε οἱ ἐχθροὶ πειρῶνται.

θηρούμενον.] With the infinitive: cf. Eur. *Helen.* 63, θηρᾷ γαμεῖν με. It is unnecessary to suppose such a construction as θηρώμενον πεῖραν, (ὥστ') ἁρπάσαι (αὐτήν.)

3 σκηναῖς...ναυτικαῖς.] 'The quarters of Ajax beside the ships.' σκηνή here = κλισία, the Homeric wooden hut: *Il.* XXIV. 449, (κλισίῃ) τὴν Μυρμιδόνες ποίεον ἄνακτι, | δοῦρ' ἐλάτης κέραντες. σκηναί is probably the poetical plural for the singular, like κλισίαι for κλισία, *Il.* XV. 478, XXIII. 254.

4 ἐσχάτην.] 'At the camp's utmost verge.' Homer describes the Greek camp as formed semicircularly on the beach of a small bay,—Odysseus being stationed at the midpoint, 'that he might be heard in both directions,—to the tent of Ajax the son of Telamon, and to the tent of Achilles too; for they it was who hauled up their even ships at the horns of the crescent, trusting to their valour and to the might of their hands.' (*Il.* XI. 8 *sqqq.*)

5 κυνηγετοῦντα.] 'Pausing on the trail,'—examining the ground with a hunter's skill and caution.

μετρούμενον.] 'Measuring (with the eyes),' *i. e.* scrutinizing, scanning closely. Schneidewin in his Critical Appendix proposes to read τεκμαρούμενον | εἴτ' ἔνδον, κ.τ.λ., omitting v. 6 altogether. He contends that μετρούμενον could refer only to literal measurement, with a view to determining the shape and size of the footprints; whereas Odysseus is merely examining their direction. But the general notion of *accurate comparison* involved in μετρεῖσθαι seems to justify its use here. Odysseus is endeavouring, by a close scrutiny, to disentangle the line of tracts leading towards the tent from the line of tracks leading away from it.

6 νεοχάρακτα.] In the sandy soil around the ἔφαλοι κλισίαι (v. 191). Ajax had sallied from his tent in the preceding night, and had returned before daybreak. The traces of his departure and of his return would alike be 'recent.' The question for Odysseus was, which were the *more* recent.

7 εἴτ' ἔνδον εἴτ' οὐκ ἔνδον.] '(To find) whether he is within or absent.' In the second clause of an indirect question, either οὐ or μή may be used; but they convey different shades of meaning: *e.g.* (1) σκοπῶμεν εἰ πρέπει ἢ μή, 'let us consider the question of (this thing's) fitness,'—where the notion of abstract discussion is uppermost. (2) σκοπῶμεν εἰ πρέπει ἢ οὔ, 'let us consider whether it is fit or unfit,'—expressing impatience to arrive at one dis-

κυνὸς Λακαίνης ὥς τις εὔρινος βάσις.
ἔνδον γὰρ ἀνὴρ ἄρτι τυγχάνει, κάρα
στάζων ἱδρῶτι καὶ χέρας ξιφοκτόνους. 10
καί σ' οὐδὲν εἴσω τῆσδε παπταίνειν πύλης
ἔτ' ἔργον ἐστίν, ἐννέπειν δ' ὅτου χάριν
σπουδὴν ἔθου τήνδ', ὡς παρ' εἰδυίας μάθῃς.

ΟΔΥΣΣΕΥΣ

ὦ φθέγμ' Ἀθάνας φιλτάτης ἐμοὶ θεῶν,
ὡς εὐμαθές σου, κἂν ἄποπτος ᾖς ὅμως, 15

tinct, practical result, to the exclusion of the other. The difference is well illustrated by a passage of Antipho, *de caed. Her.* p. 131, 14: οὐ δεῖ ὑμᾶς ἐκ τῶν τοῦ κατηγόρου λόγων τοὺς νόμους καταμανθάνειν, εἰ καλῶς κεῖνται ἢ μή, ἀλλ' ἐκ τῶν νόμων τοὺς τοῦ κατηγόρου λόγους, εἰ ὀρθῶς καὶ νομίμως ὑμᾶς διδάσκουσι τὸ πρᾶγμα ἢ οὔ: *i. e.* the prosecutor's speech should not lead you into an abstract speculation on the theory of the laws: rather, the laws should indicate a practical conclusion as to the value of the prosecutor's arguments.

εὖ δέ σ' ἐκφέρει, κ. τ. λ.] 'And well doth it guide thee to his lair, thy course keen-scenting as a Spartan hound's.' ἐκφέρει, 'brings you out,' 'brings you safe through all difficulties to your goal.' Cf. Plato *Phaedo* p. 66 B, κινδυνεύει τοι ὥσπερ ἀτραπός τις ἐκφέρειν ἡμᾶς μετὰ τοῦ λόγου ἐν τῇ σκέψει, *i. e.* 'extricate us.'

8 Λακαίνης.] Pindar (*frag.* 73), in enumerating the specialties of various places, praises Scyros for its goats—Argos for its shields—Thebes for its chariots—Sicily for its mule-cars—and Taygetus for its dogs: Λάκωνων ἐπὶ θηρσὶ κύνα τρέχειν τυκινώτατον ἐρετόν. Cf. Hor. *Epod.* 6. 5, *aut Molossus aut fulvus Laco:* Shakespeare *Mids. Night's Dream* IV. 1, *My hounds are bred out of the Spartan kind...A cry more tuneable Was never holla'd to nor cheered with horn In Crete, in Sparta, nor in Thessaly.* The Laconian dogs seem to have been of a small breed (*catulos*, Virg. *G.* III. 405: κυνίδια, Arist. *H. A.* v. 2).

εὔρινος.] A nominative more probably than a genitive. Cf. Eur. *H.F.* 450, γραῖαι δεσῶν τηγαί: *Bacch.* 1158, λευκοπήχεις κτένοις χερῶν.

9 τυγχάνει.] Sc. ὤν. Cf. *El.* 313, νῦν δ' ἀγροῖσι τυγχάνει: Eur. *Andr.* 116, τυγχάνει δ' ἐν ἐμπόροις.

11 παπταίνειν.] 'To urge thy wary quest,'—εἴσω combining with παπταίνειν to give the notion of a timorous *advance*. Cf. Pind. *P.* III. 37, ὅτ τις αἰσχίονων ἐπιχώρια παπταίνει τὰ πόρσω.

12 δέ]=ἀλλά. Thuc. IV. 86, οὐκ ἐπὶ κακῷ, ἀλλ' ἐλευθερώσει δέ.

15 ὅμως.] Exclamatory, 'how plainly...!' &c.; not 'since.'

κἂν ἄποπτος ᾖς.] 'Though thy form be distant,'—though thou be seen (only) afar off. Cf. *Phil.* 467, πλοῦν μὴ 'ξ ἀνάντου μᾶλλον ἢ 'γγύθεν σκοπεῖν, 'not *afar off*, but beside the waves, must we watch the hour to sail.' Lobeck quotes Aristotle, Plutarch, &c., for ἄποπτος in the sense of 'discernible,' 'seen in the distance.' But in such passages the notion uppermost is not that of the object being *distant*, but of its being *seen*. Here the sense required is not—'though thou art discernible,' but—'though thou art *barely* discernible.' The passage in the *Philoctetes*, where ἐξ ἀνάντου is opposed to ἐγγύθεν, seems more to the point. The objections to rendering ἄποπτος 'unseen,' appear

φώνημ' ἀκούω καὶ ξυναρπάζω φρενὶ
χαλκοστόμου κώδωνος ὡς Τυρσηνικῆς.
καὶ νῦν ἐπέγνως εὖ μ' ἐπ' ἀνδρὶ δυσμενεῖ
βάσιν κυκλοῦντ', Αἴαντι τῷ σακεσφόρῳ.

strong. That the drama should have been opened by an invisible speaker would have been singular enough; though this objection is not, perhaps, insuperable. But as the colloquy between Athene and Odysseus became more familiar and more animated,—especially in the stichomuthia just before Ajax appears, when Odysseus exclaims, τί δρᾷς, Ἀθάνα; and she replies, οὐ σίγ' ἀνέξει, κ. τ. λ.,—a mere *voice* could scarcely have sustained the vivid personality of the goddess. Again, the scene with Ajax would lose much of its dramatic force, if Athene were not present to the eyes of the spectators,—first gazing on her victim, while the depths of his mental ruin are lit up by her irony,—then turning in more benignant majesty to point the moral for her favourite. The voice of an unseen god, startling mortals with a sudden warning or assurance, might well be a solemn incident. But if such a voice had to sustain a prominent part in a passage of some length, including a brisk dialogue and varying dramatic situations, the effect must at last have become ludicrous. Schneidewin, rendering ἀνοπτοι 'unseen,' quotes *Il.* II. 172 *sqq.*, Eur. *I. T.* 1447, as instances of a deity speaking but remaining unseen. On the other hand, in each of the following passages there is a distinct intimation that the divine personage *appeared* as well as *spoke*: (1) *Philoctetes*, 1412 (Heracles to Philoctetes): (2) *Ion*, 1549 (Athene to Ion): (3) *Andromache* 1227 (Thetis to Peleus): (4) Eur. *Electra*, 1233 (the Dioscori to Orestes): (5) *Hippolytus*, 1440 (Artemis to Hippolytus). The words, 'O *voice* of Athene,' prove nothing. In some passages where it is evident that the divinity was visibly present, the divine 'voice' or 'divine fragrance' is prominently mentioned: see Eur. *Hipp.* v. 1391 compared with v. 1440: Eur. *El.* v. 1292 compared with v. 1233: and cf. Soph. *El.* 1225: *Phil.* 234, 1411.

16 ξυναρπάζω φρενί.] 'The instant that thy voice thrills upon my ear, I apprehend in *spirit* that the voice is thine, even before my *eyes* can be sure that the silver cloud above me does not float around some other goddess.'

17 κώδωνος.] Schol. *ad loc.*: ἡ κώδων θηλυκῶς Ἀττικῶς· κώδων δὲ καλεῖται τὸ πλατὺ τῆς σάλπιγγος. The word is masculine in Thuc., Strabo, Plutarch: feminine in Arist. *de Sens.* VI. 446, 22 (ed. Bekker).

Τυρσηνικῆς.] 'Tyrrhenian' was a standing epithet of the trumpet, of which the invention was ascribed to the Etruscans,—celebrated from early times as workers in bronze. Cf. Virg. *Aen.* VIII. 526, *Tyrrhenusque tubae mugire per aethera clangor:* Eur. *Phoen.* 1377: Aesch. *Eum.* 537.

18 καὶ νῦν.] Cf. vv. 1—3. This exordium has a certain Homeric symmetry with Athene's. As Athene had said, ἀεὶ μὲν δέδορκά σε...καὶ νῦν ὁρῶ, so Odysseus replies: ἀεὶ μὲν εὐμαθὴς εἶ... καὶ νῦν ἐπέγνως, κ. τ. λ.

19 βάσιν κυκλοῦντα, κ.τ.λ.] *ultro citroque obeuntem*, 'doubling and redoubling' on a foeman's trail. Cf. Eur. *Or.* 632, ποῖ σὺν τόδ' ἐπὶ συνοίᾳ κυκλεῖς, | δεπλῆς μερίμνης δεπτόχους ἰὼν ὁδοὺς;

σακεσφόρῳ.] *Il.* VII. 219, Αἴας δ' ἐγγύθεν ἦλθε, φέρων σάκος ἠΰτε πύργον,—the shield covered with seven layers of ox-hide and an eighth of

κεῖνον γὰρ, οὐδὲν' ἄλλον, ἰχνεύω πάλαι. 20
νυκτὸς γὰρ ἡμᾶς τῆσδε πρᾶγος ἄσκοπον
ἔχει περάνας, εἴπερ εἴργασται τάδε·
ἴσμεν γὰρ οὐδὲν τρανὲς, ἀλλ' ἀλώμεθα·
κἀγὼ 'θελοντὴς τῷδ' ὑπεζύγην πόνῳ.
ἐφθαρμένας γὰρ ἀρτίως εὑρίσκομεν 25
λείας ἁπάσας καὶ κατηναρισμένας
ἐκ χειρὸς αὐτοῖς ποιμνίων ἐπιστάταις.

metal,—one of the marks which distinguished him from Ajax son of Oïleus, 'Οἰλῆος ταχὺς Αἴας. The imposing epithet σακεσφόρος under which Ajax is here announced leads up to an effective contrast at v. 91, when Ajax actually appears, not as σακεσφόρος, but as μαστιγοφόρος,—no longer bearing the shield which was 'as a tower' against foemen,—bearing only a lash red with the blood of cattle.

21 ἄσκοπον.] 'Inexplicable:' since it was difficult to conceive what could have been the *motive* of such an onslaught (cf. v. 40). Athene presently explains (v. 43) that Ajax believed himself to be slaying the Greek chiefs.

22 εἴργασται.] The form εἴργασμαι has always an active sense in Sophocles: see *O. T.* 279, 347; *O. C.* 825; *Trach.* 748; *Phil.* 1172; *Ant.* 294. Cf. ξυμπέφρασμαι, *Ant.* 363; ἤρμαι, *El.* 54; γέγραμμαι, Dem. *Mid.* p. 557; παρεσκεύασμαι, Xen. *Cyr.* VII. 3. 14; δεδίκασμαι, Dem. *Pantaen.* p. 967, etc.

23 τρανὲς]=τορὸν (τράω*, τιτραίνω). The adjective is not extant elsewhere: the adverb τρανῶς occurs twice in Aeschylus (*Ag.* 13, *Eum.* 45), and in Eur. *El.* 758.

ἁλώμεθα.] 'We vaguely doubt.' So far, the only evidence against Ajax was the fact that he had been seen hurrying alone over the plain of the Scamander with a reeking sword. Odysseus had accepted the task (πόνος, v. 24) of following as detective in his track, and endeavouring to collect evidence which should prove or disprove the surmise.

24 'θελοντὴς.] Elmsley contends for θελοντὴς instead of ἑθελοντὴς. It is true that θέλω, and not ἐθέλω, is always found in senarii; but this proves nothing for derivatives. ἑθελοντὴς is supported by the analogy of ἑθελημός, ἑθελήμων, ἑθελοντί, &c.; and, as Lobeck observes, 'θελήμων, θελητός, θελεχθρὸς partim Atticis insueta sunt, partim Graecis in universum.' He adds that θέλεος in Aesch. *Suppl.* 841 (θέλεος ἀθέλεος—*nolens volens*) is a solitary exception,—the formula having probably been extemporised 'oppositionis causa,'—for the sake of the antithesis.

25 ἐφθαρμένας...καὶ κατηναρισμένας, κ.τ.λ.] 'Dead,—yea, slaughtered with the hand,'...with the hand of a close-attacking enemy,—not by the stroke of pestilence from the high gods. The general term ἐφθαρμένας required further explanation; κατηναρισμένας is therefore added,—a word suggestive of deadly agency *at close quarters*,—ἐναρίζω properly meaning to strip a fallen foe. And to clench the force of κατηναρισμένας, the words ἐκ χειρὸς are superadded,—deriving additional emphasis from their position at the beginning of the line.

γάρ.] Referring back to πρᾶγος ἄσκοπον, v. 21. From εἴπερ εἴργασται to πόνῳ is a parenthesis.

27 ἐκ χειρός.] 'With the hand' (of man),—not by the agency of the gods, working in the stroke of lightning or of pestilence,—not by the onset of fierce beasts. The phrase

τήνδ' οὖν ἐκείνῳ πᾶς τις αἰτίαν νέμει.
καί μοί τις ὀπτὴρ αὐτὸν εἰσιδὼν μόνον
πηδῶντα πεδία σὺν νεορράντῳ ξίφει 30
φράζει τε κἀδήλωσεν· εὐθέως δ' ἐγὼ
κατ' ἴχνος ᾤσσω, καὶ τὰ μὲν σημαίνομαι,
τὰ δ' ἐκπέπληγμαι, κοὐκ ἔχω μαθεῖν ὅτου.

ἐκ χειρὸς had also the technical military sense of *cominus*, 'at close quarters:' see Xen. *Hellen.* VII. 2. 14, ἐνέβαλον καὶ ἐκ χειρὸς ἐμάχοντο. But the technical sense appears less suitable here. The marvel was not that the destroyer of the cattle had preferred a sword to javelins or arrows. The marvel was that the destroyer should have been, not a god or a beast, but a man.

28 τήνδ' οὖν.] 'Now, this crime all voices impute to him.' Odysseus has diverged into detail: οὖν serves to resume the thread of his statement. 'A crime has been committed under such and such circumstances...Well (οὖν), Ajax is the person suspected.' The particles δ' οὖν are frequently used in the more strongly marked sense of 'however,' when a narrative is resumed after a parenthesis or a discussion: *e. g.* Her. VI. 76; Thuc. II. 5; Aesch. *Ag.* 34, 217, 246.

29 ὀπτήρ.] One of the scouts posted at commanding points (σκοπιαί) on the slopes of Ida, to give notice of any sudden movement on the part of the Trojans.

30 πηδῶντα πεδία.] After his onslaught Ajax led back the surviving cattle to his tent (v. 62); and did not again leave it—except to speak with Athene—till he had regained his senses (vv. 296—306). It must have been then, in a pause between his onslaught and his return, that he was observed 'bounding alone over the plain with a reeking sword.' πεδία, cognate accusative, descriptive of the ground traversed: cf. Aesch. *P. V.* 725, στείχ' ἀνηρέτου γέας: Eur. *Helen.* 1118, ὃς ἔδραμε βόθια: Callimachus *hymn. Dian.* 194, ἐφοίτα | ταίνηλα καὶ κρημνούς.

31 φράζει τε κἀδήλωσεν.] 'Informed and instructed me:' φράζει, comes breathless to tell me that he has seen Ajax: ἐδήλωσε, set forth the whole matter—described the reeking sword,—the wild haste of Ajax,—the point from which he came,—the direction in which he was moving.—φράζει—ἐδήλωσεν—ᾤσσω. The transition from the historic present to the aorist is often abrupt. See *Trach.* 359—365, ἡλίῳ σὺν ἕνεισθε—ἀνεστρατεύσω—κτείνει τε—καὶ ἔνεφσε.

32 τὰ μὲν...ὅτου.] τὰ μὲν...τὰ δέ: sc. ἴχνη: 'sometimes I assure myself of the traces,—by some I am confounded, and cannot tell whose they are.' The strong word ἐκπέπληγμαι expresses his perplexity and astonishment at finding, mingled with human footprints, the confused and irregular tracks of the oxen and sheep which Ajax had brought home as prisoners to his tent. Tied together (vv. 63, 294) and driven or dragged by their frenzied captor, the animals might well have left puzzling tracks.

σημαίνομαι.] As σημαίνω τι τινί = 'I indicate something to another,' σημαίνομαί τι = 'I indicate something to myself,'—*assure myself* of it by indications which I have observed. Compare τεκμαίρομαι. In this sense the rare middle σημαίνομαι may have been a technical term in hunting. See Oppian *Cynег.* I. 453, μυζωτῆρσι κύων τανύχρια (κύων ἴχνια?) σημήνατο, 'with noses down the dogs puzzled out the scent.'

33 ὅτου.] Schneidewin ὅτου (sci

καιρὸν δ' ἐφήκεις· πάντα γὰρ τά τ' οὖν πάρος
τά τ' εἰσέπειτα σῇ κυβερνῶμαι χερί. 35

ΑΘΗΝΑ

ἔγνων, Ὀδυσσεῦ, καὶ πάλαι φύλαξ ἔβην
τῇ σῇ πρόθυμος εἰς ὁδὸν κυναγίᾳ.

ΟΔΥΣΣΕΥΣ

ἦ καί, φίλη δέσποινα, πρὸς καιρὸν πονῶ;

ΑΘΗΝΑ

ὡς ἔστιν ἀνδρὸς τοῦδε τἄργα ταῦτά σοι.

ἐστὶ τὰ λοιπὰ τῶν ἰχνῶν), with four MSS. and Suidas. ὅτου, as explained above, seems preferable.

34 καιρὸν δ' ἐφήκας.] 'And in season hast thou succoured.' καιρὸν for the more usual ἐς καιρόν,—a sort of cognate accusative,—a bolder form of καιρίαν ὁδὸν ἥκεις. Cf. v. 1316: Eur. *Helen.* 479, καιρὸν γὰρ οὐδὲν ἦλθες: Ar. *Acharn.* 23, ἀκαιρίαν ἥκοντες.

πάντα γάρ, τά τ' οὖν πάρος, κ.τ.λ.] 'For in all things,—in the past as for the future,—I am guided by thy hand.' It would be difficult to find any special English equivalent for οὖν which would not be cumbrous. The exact meaning of the particle in this place seems to be, '*in short*.' 'In all things,—things past, *in short*, as well as things future.' Compare ὁστισοῦν, ὁτωσοῦν, &c., 'whoever, however, *after all* (οὖν):' and the phrase εἴτε ...εἴτ' οὖν.

36 ἔγνων...κυναγίᾳ.] 'I was aware' (of thy setting out,) 'and long since took my post upon the route (ἔβην εἰς ὁδὸν), a watcher friendly to thy chase'—like the φύλακες who, when large game was driven, were stationed about to see which way it went. ἔβην εἰς ὁδὸν appears to mean, 'came into the path',—'placed myself on the route by which I knew that the object of your chase would pass',—Athene having, in fact, watched Ajax into his tent (v. 9). ἔβην εἰς ὁδὸν could scarcely mean 'went upon my errand'.

37 πρόθυμος.] 'Friendly,' with a dative of the object. Cf. Xen. *Hellen.* II. 3. 40, οἱ πρόθυμοι τῇ πόλει γεγενημένοι.

κυναγίᾳ.] The Doric forms κυναγός, λοχαγός, ποδαγός, ξεναγός, ὁπαδός are firmly established in Attic. But the MSS. vary between κυνηγέτης, κυναγέτης,—κυνηγία, κυναγία. In Eur. *Her.* 1174 Porson left κυνηγέτης, adducing the analogy of Ἀθάνα, Ἀθηναία. Lobeck, who reads κυνηγία here, observes that in Eur. *Hipp.* 109 the MSS. agree upon κυναγίαις, but in *Bacch.* 339 upon κυνηγίαις.

38 ἦ καί.] 'Dare I hope, sweet queen, that I toil to purpose?'—ἦ καί, '*can it be*' that I am right? The formula ἦ καί asks a question with surprise: here, it expresses tremulous excitement and joy. Cf. Aesch. *Eum.* 402, ἦ καὶ τοιαύτας τῷδ' ἀνιφροιζεῖν φυγάς, '*can it be* that thou shrillest a doom so dread on this man's track?': Soph. *El.* 314.

39 ὡς.] 'Know that in Ajax thou hast the doer of these deeds.' ὡς is sometimes used with an ellipse of ἴσθι, ('be sure that,') in giving a peremptory ultimatum or a decisive assurance. See Eur. *Phoen.* 1661—1664. Antigone is pleading with Creon for the burial of Polynices. *Creon.* 'The gods rule it other-

ΟΔΥΣΣΕΥΣ

καὶ πρὸς τί δυσλόγιστον ὧδ' ἧξεν χέρα; 40

ΑΘΗΝΑ

χόλῳ βαρυνθεὶς τῶν Ἀχιλλείων ὅπλων.

ΟΔΥΣΣΕΥΣ

τί δῆτα πολμᾷς τήνδ' ἐπεμπίπτει βάσιν;

ΑΘΗΝΑ

δοκῶν ἐν ὑμῖν χεῖρα χραίνεσθαι φόνῳ.

wise.'—*Ant.* 'The gods rule that we insult not the dead.'—*Crown.* ὡς οὗτος ἀμφὶ τῷδ' ἐγρὰν θήσει κόνιν—'Know that...' where ὡς marks the *dernier mot* of the dispute.—Eur. *Hec.* 400, ὡς τῷδ' ἔγωγε παιδὸς οὐ μεθήσομαι.

40 καὶ πρὸς τί...ἧξεν χέρα;] 'And wherefore thus darted he his senseless hand?'—*αἴσσειν* is distinctly transitive in Eur. *Or.* 1416, *ἀέρων ...κύκλῳ πτερίνῳ...αἴσσων*, 'agitating the air with a round fan'; and apparently in Eur. *Bacch.* 145, ὁ Βακχεὺς δ' ἔχων φλόγα...ἐκ νάρθηκος ἴσσει. Porson (*ad Or.* 1427) quotes the passive *αἰσσομαι* from Soph. *O. C.* 1261. But it may be questioned whether *αἴσσεται* in that place (*κόμη δ' ἀέρας αἴσσεται*) is not rather one of those *middle* forms so much used by Aesch. and Soph., *e. g.* *θρηνεῖσθαι* (Aesch. *P. V.* 43), *ἐξαυδᾶσθαι* (*Cho.* 144), *στενάζεσθαι* (*Eum.* 339), *στένεσθαι* (*Pers.* 62), *προσορᾶσθαι* (Soph. *O. C.* 244), *ἐσορᾶσθαι* (*El.* 1059). Porson *loc. cit.* compares *αἴσσειν χέρα* with *βαίνειν πόδα* (Eur. *El.* 94 etc.), *πόδα ἐπήσσειν*, *Hec.* 1070. In the case of *ἐπήσσειν*, as in *ἀναβαίνειν*, *ἐπιβαίνειν*, the preposition has to do with the transitive force. The case of *βαίνειν πόδα* is discussed by Lobeck. He thus modifies Porson's rule that 'verbs of motion regularly take an accusative of the instrument or member chiefly used';—'To verbs denoting motion of the body may be added a dative or accusative of the part of the body in motion'. In *βαίνειν* (*κατὰ*) *πόδα*, *χαίνειν* (*κατὰ*) *στόμα*, the verb is not really transitive. But in *αἴσσειν χέρα*, the verb is truly transitive. *αἴσσειν* belongs to a class of verbs which combine a trans. and intrans. sense: *e.g.* *λήθω* (to forget, or make to forget): *πτήσσω* (to quail or scare), &c. In the case of *αἴσσειν*, the ambiguity is traceable to the root *αω*, from which come verbs and nouns of *breathing*, *blowing*, *flaming*, &c....*e. g.* *αἰθύσσω*, *παιφάσσω*, (both either trans. or intrans.),—*ἀήρ*, *ἀήρ*, *αὔγλη*, *αὐγή*,—the idea of rapid *vibration* underlying all these words.

41 χόλῳ...ὅπλων.] 'Anger touching the arms'. Cf. *Phil.* 327, *τίνος ...χόλων κατ' αὐτῶν ἐγκαλῶν...*; *Trach.* 268, *ὧν ἔχων χόλον*, κ.τ.λ.: Thuc. I. 140, τὸ τῶν Μεγάρεων ψήφισμα, 'the decree *touching* the Megarians'. Madv. *Synt.* § 48.

42 τήνδε...βάσιν.] 'With such an onslaught'. So *Trach.* 339, *τοῦ με τῷδ' ἐφίεσαι βάσει*, 'why dost thou approach me with such eager steps?'

43 ἐν.] Havoc '*among*'—death inflicted '*upon*' you. Cf. v. 366, *ἐν ἀφίβοις με θηρσὶ δεινὸν χέρας*, 'fierce-handed *upon* cattle': v. 1092, *ἐν θανοῦσιν ἡβρυνόμην*: v. 1315, *ἐν ἐμοὶ θρασύς*.

ΟΔΥΣΣΕΥΣ

ἦ καὶ τὸ βούλευμ' ὡς ἐπ' Ἀργείοις τόδ' ἦν;

ΑΘΗΝΑ

κἂν ἐξέπραξεν, εἰ κατημέλησ' ἐγώ. 45

ΟΔΥΣΣΕΥΣ

ποίαισι τόλμαις ταῖσδε καὶ φρενῶν θράσει;

ΑΘΗΝΑ

νύκτωρ ἐφ' ὑμᾶς δόλιος ὁρμᾶται μόνος.

ΟΔΥΣΣΕΥΣ

ἦ καὶ παρέστη κἀπὶ τέρμ' ἀφίκετο;

ΑΘΗΝΑ

καὶ δὴ 'πὶ δισσαῖς ἦν στρατηγίσιν πύλαις.

ΟΔΥΣΣΕΥΣ

καὶ πῶς ἐπέσχε χεῖρα μαιμῶσαν φόνου; 50

ΑΘΗΝΑ

ἐγώ σφ' ἀπείργω, δυσφόρους ἐπ' ὄμμασι

44 ἦ καί.] Cf. v. 38, *note*.

45 ἐπ' Ἀργείοις.] 'Can this plot have been, *in its first intention* (ὡς), a plot against the Greeks?' *i. e.* 'Can this plot have been *aimed* against the Greeks?' The mischief *fell* upon the herds; but it was ὡς ἐπ' Ἀργείοις, since Ajax *meant* to kill the Greeks, and believed himself to be doing so.

45 κἂν ἐξέπραξεν.] 'You ask if he *plotted* this against you? He had e'en *done* it, if my care had slept.'

46 ποίαισι τόλμαις, κ.τ.λ.] Sc. ἔμελλεν ἐκπράξειν. 'And what were his daring schemes, his rash hope?'

49 καὶ δή.] 'Already.' Ar. *Av.* 175, ΠΕΙ. βλέψον κάτω. ΕΠ. καὶ δὴ βλέπω, 'I *am* looking.'

δισσαῖς.] The tents of the διάσαρχοι βασιλεῖς, Agamemnon and Menelaus, would stand side by side at the στρατήγιον (*praetorium*) or head-quarters (v. 721) in mid-camp.

50 μαιμῶσαν.] 'tingling': *gestientem.*—φόνου evidently depends on ἐπέσχε: but Apollon. Rhod. II. 269, has μαιμῶν ἐδητύος.—Schol., γράφεται καὶ διψῶσαν. Cf. *frag. adesp. ap.* Athen. X. 433, ἴσχειν κελεύω χεῖρα διψῶσαν φόνου.

51 ἐγώ.] Here, as at vv. 69, 85, the emphatic pronoun conveys a lofty assertion of divine power. Translate: 'I, even I, withheld him.'

σφε.] In Epic and Ionic Greek, σφε is usually the accus. *plur.* (for σφᾶς) of σφεῖς, and has a reflexive sense. The Attic poets use σφε as accus. *sing.*,—with no reflexive meaning, but merely as equivalent to αὐτόν, αὐτήν.

γνώμας βαλοῦσα τῆς ἀνηκέστου χαρᾶς,
καὶ πρός τε ποίμνας ἐκτρέπω σύμμικτά τε
λείας ἄδαστα βουκόλων φρουρήματα·
ἔνθ' ἐσπεσὼν ἔκειρε πολύκερων φόνον 55
κύκλῳ ῥαχίζων· κἀδόκει μὲν ἔνθ' ὅτε

δυσφόρους γνώμας, κ.τ.λ.] 'The vexing fantasies of his baneful joy,' —the illusions caused by the plague of madness, under which he believed himself to be destroying his foes; —δύσφορα, as pressing upon his brain, and goading him to fury; 'fantasies of joy,' since they wrapt his folly in the semblance of a triumph.

52 ἀνηκέστου.] 'Baneful.' This epithet often designates states of mind which must lead to disastrous consequences, *e. g.* χόλος (Hom.): πανωλία, ῥᾳθυμία (Xen.): ἀνήκεστον πῦρ, 'a baneful glow', said of a rash hope, Soph. *El.* 888.

53 πρός τε ποίμνας] = πρὸς ποίμνας τε. Cf. *El.* 249, ἔρρει τ' ἂν αἰθὴρ, κ.τ.λ. for ἔρρει ἂν αἰθὴρ τε, κ.τ.λ.: Thuc. IV. 10, ἣν ἐθέλωμέν τε μένειν καὶ μὴ...καταπροδοῦναι.

ποίμνας.] The flocks of sheep, as distinguished from the herds of oxen, βουκόλων φρουρήματα. Cf. vv. 62, 297, 375. For ποίμνας used in a general sense, see vv. 42, 300, 1061.

σύμμικτά τε.....φρουρήματα.] *i. e.* σύμμικτα, ἄδαστα λείας-φρουρήματα βουκόλων, the confused, unshared, spoil-charges of the herdsmen: 'the confused droves, our unshared spoil, still guarded by the herdsmen'. Lobeck places a comma after λείας, understanding τὰ σύμμικτα τῆς λείας. He objects to the double genitive here. If, he says, φρουρήματα denoted the care bestowed by the herdsmen, then λείας might properly denote the object of the care: *e. g.* Thuc. III. 115, τὴν τοῦ Δάχητος τῶν νεῶν ἀρχήν. But βουκ. φρουρ. are the herds themselves. Can they be called βουκ. φρουρ. and λείας φρουρ. in the same phrase? Pylades is ποιμένα Πιτθέως, Eur. *El.* 886, and flocks are ποιμένων βοσκήματα, *Cycl.* 189. On the other hand, ποιμὼν θρέμματα, Plat. *Legg.* VII. 789 B: βοσκήματα μόσχων, Eur. *Bacch.* 677. But could we say Πυλάδου ποιμένα Πιτθέως, or ποιμένων βοσκήματα μόσχων; To this query of Lobeck's we may probably reply in the affirmative. See Soph. *El.* 681, Ἑλλάδος πρόσχημα ἀγῶνος, lit. 'the pride of Greece, consisting in a festival.'

54 λείας.] At v. 26 the term λεία includes both flocks and herds: here, it is restricted to the herds. Cf. v. 145, βοτὰ καὶ λείαν, 'the flocks *and* the spoil',—*i. e.* 'the flocks and the herds.' For the *flocks* were public property, kept as a common stock for the general maintenance. But the *oxen*, used for purposes of draught, were to be assigned as private property to individuals. Hence to the individual Greek the herds were 'booty' in a more immediate sense than the flocks.

55 ἔκειρε...φόνον.] 'Dealt death among the horny throng'. With κείρειν φόνον Schneidewin compares Eur. *Suppl.* 1205, μὴ τρόπῳ φόνον: Soph. *O. C.* 1400, ἀδοῦ τέλος..... ἐφωρμήθημεν: Virg. *Aen.* XI. 82, *sanguine caesso.*

πολύκερων.] Cf. Eur. *Cycl.* 5, γηγενὴς μάχη: *H. F.* 1272, τετρασκελὴς πόλεμος.—*Accent.* In the terminations ων and ων of the Attic 2nd and 3rd declensions, when ε immediately precedes ω or is separated from it only by a liquid, ω is considered short, *e. g.* ἀνάγεων, πόλεων, φιλόγελων, Θεων. So, also, in the Ionic genitive in εω, *e. g.* ἔτεω.

56 κἀδόκει...ἔχων.] *i. e.* καὶ ἐδόκει αὐτόχειρ κτείνων ἔχων, ἔστε μὲν

διοσσοὺς Ἀτρείδας αὐτόχειρ κτείνειν ἔχων,
ὔτ' ἄλλοτ' ἄλλον ἐμπίτνων στρατηλατῶν.
ἐγὼ δὲ φοιτῶντ' ἄνδρα μανιάσιν νόσοις
ὤτρυνον, εἰσέβαλλον εἰς ἄρκη κακά. 60
κἄπειτ' ἐπειδὴ τοῦδ' ἐλώφησεν πόνου,
τοὺς ζῶντας αὖ δεσμοῖσι συνδήσας βοᾶν
ποίμνας τε πάσας ἐς δόμους κομίζεται,
ὡς ἄνδρας, οὐχ ὡς εὔκερων ἄγραν ἔχων.
καὶ νῦν κατ' οἴκους συνδέτους αἰκίζεται. 65
δείξω δὲ καὶ σοὶ τήνδε περιφανῆ νόσον,
ὡς πᾶσιν Ἀργείοισιν εἰσιδὼν θροῇς.
θαρσῶν δὲ μίμνε μηδὲ συμφορὰν δέχου
τὸν ἄνδρ'· ἐγὼ γὰρ ὀμμάτων ἀποστρόφους

ὅτε διοσσοὺς Ἀτρείδας, (ἔστι δέ) ὅτε (τινὰ) στρατηλατῶν, ἄλλοτε ἄλλον, ἐμπίτνων.

59 φοιτῶντα.] 'Raving.' Hesych. s. v. τὴν ἐδραίαν μανίαν φοῖτον ἔλεγον: "'wandering' was a term for *settled* madness"—(to preserve the singularly infelicitous phrase of the original).

νόσοις.] 'The throes of frenzy.' Cf. the plural νοσήμασι, v. 338: Aesch. *P. V.* 616, νήστιν αἰκίαις, 'the cruel *pangs* of hunger': *Ag.* 704, γαστρὸς ἀνάγκαις.

60 ἄρκη κακά.] 'The toils of doom'. Cf. Aesch. *Pers.* 100, φιλόφρων γὰρ ποτισαίνουσα τὸ πρῶτον παράγει βροτὸν εἰς ἀρκύστατ' Ἄτας: *Ag.* 348, ἥτ' ἐπὶ πύργοις ἔβαλες στεγανὸν δίκτυον...μέγα δουλείας | γάγγαμον ἄτῃς παναλώτου.—Erdfurdt, ἐς ἀρωὶν κακήν: Wunder, ἄρκυν. Lobeck conj. ἔρων.

61 κἄπειτ' ἐπειδή.] Such juxtapositions, καὐόφωνα to us, are common in Greek: *e. g.* ἡμῶν ἥμενοι (Eur. *I. T.* 1399), ἴωσ' ἴθοι (*Or.* 238), ἥν γυνὴ γένῃ (*Helen.* 1312), and ἐγὼ λέγω, οὕτως ὅπως, *passim*.

62 τοὺς ζῶντας αὖ.] 'The survivors *in their turn*',—which had now arrived, though they had hitherto escaped.

64 ὡς ἄνδρας]=ὡς ἀνθρώπους. Cf. v. 244, δαίμων, κοὐδεὶς ἀνδρῶν: *O. T.* 1258, δαιμόνων δείσαντί τις· οὐδεὶς γὰρ ἀνδρῶν: *Ai.* 300, χαίρεθ' ὅστις φῶτας.

65 συνδέτους.] *i. e.* still bound to each other. The tying up of the separate victims, preparatory to punishment, is expressed by δέσμοις, v. 299.

66 καὶ σοί.] 'To thee *too*,'—since hitherto the frenzy of Ajax had been witnessed only by the herdsmen whom he slew, and by the watcher who had seen him πηδῶντα πεδία.

τήνδε περιφανῆ νόσον.] 'This signal frenzy;' cf. v. 81, μαινόμενα περιφανῶς. It seems less good to make περιφανῆ the predicate after δείξω.

67 θροῇς.] '*Proclaim*' the impressive lesson. Cf. θροεῖ, v. 788, of the messenger's alarming news.

68 μηδὲ συμφορὰν, κ. τ. λ.] 'Nor regard the man as a terror.' Cf. Eur. *Or.* 138, ἀλλ' ἐμοὶ | τόνδ' ἐξεγείρει ξυμφορὰ γενήσεται, *i. e.* 'it will be a perilous matter for me:' Her. VI. 86, οἱ μὲν δὴ Μιλήσιοι ξυμφορὴν ποιεύμενοι ἀπαλλάσσοντο, 'so they went away *aggrieved*:' *Il.* XXI. 39, τῷ δ' ἄρ' ἀνάλκιστον κακὸν ἵκετο δῖος Ἀχιλλεύς, 'on him, then, an unlooked-for bane, came divine Achilles.'

69 ἐγώ.] Cf. v. 51, *note*.

αὐγὰς ἀπείρξω σὴν πρόσοψιν εἰσιδεῖν, 70
οὗτος, σὲ τὸν τὰς αἰχμαλωτίδας χέρας
δεσμοῖς ἀπευθύνοντα προσμολεῖν καλῶ·
Αἴαντα φωνῶ· στεῖχε δωμάτων πάρος.

ΟΔΥΣΣΕΥΣ

τί δρᾷς, Ἀθάνα; μηδαμῶς σφ' ἔξω κάλει.

ΑΘΗΝΑ

οὐ σίγ' ἀνέξει μηδὲ δειλίαν ἀρεῖς; 75

ἀποστρόφους.] Proleptic: 'I will withhold and avert.' Cf. Aesch. *Ag.* 1258, εὔφημον...κοίμησον στόμα, 'hush thy lips into silence.'

70 εἰσιδεῖν.] Instead of the more usual μὴ εἰσιδεῖν. Cf. Plato *Rep.* x. p. 608 A, εὐλαβούμενοι πάλιν ἐμπεσεῖν: Soph. *O. T.* 129, κακὸν δὲ ποῖον... εἴργε τοῦτ' ἐξειδέναι; *Phil.* 1408, εἴρξω πολίζειν. After κωλύειν, μή is usually omitted. Even ἐμποδὼν εἶναι and κατέχειν occur with the simple infinitive.—Madv. *Synt.* § 156. 3.

71 οὗτος.] *O. C.* 1627, ὦ οὗτοι, οὗτοι, Οἰδίπους, τί μέλλομεν...; Ar. *Thesm.* 610, αὕτη σύ, ποῖ στρέφει;

σὲ, τὸν...κ. τ. λ.] Cf. *Ant.* 442, σὲ δὴ, σὲ τὴν νεύουσαν ἐς πέδον κάρα—| φῂς ἢ καταρνεῖ; κ.τ.λ.: *El.* 1445, σέ τοι, σὲ κρίνω, ναὶ σέ, τὴν ἐν τῷ πάρος| χρόνῳ θρασεῖαν: *Ai.* 1227, σέ τοι, τὸν ἐκ τῆς αἰχμαλωτίδος λέγω.

72 δεσμοῖς ἀπευθύνοντα.] 'Binding with cords the back-bent arms of thy captives.' ἀπευθύνειν χέρας, 'to straighten out the arms,' *i. e.* to tie a person's hands behind his back, —the arms being then extended downwards. Cf. Hor. *Od.* III. 5. 22, retorta *tergo bracchia libero;* Eur. *Andr.* 719, ὦδ', ὦ κάκιστα, τῇδ' ἐλιμπόνω χέρας; | βοῦν ἢ λέων' ἥλιξας ἐκτείνειν βρόχοις; 'thoughtest thou that 'twas the limbs of lion or ox that thou wast straining with this cordage?' Ajax fancies himself to be tying the hands of human prisoners behind them, when he ties the fore-feet of an ox or sheep to its hind-feet; cf. v. 299, τοὺς δὲ δεσμεύουσι | ἡλίξας ὥστε φῶτας. The interior of the tent is not disclosed to the spectators till v. 346; but meanwhile the employment of Ajax is not hid from the all-seeing goddess.

74—88. Odysseus naturally dislikes the prospect of being confronted with a strong man whom Athene herself has just described as labouring under 'a signal frenzy.' Since the recent award of the arms to Odysseus, Ajax had hated him (v. 1336). What sudden violence might not be apprehended from hatred working in a disordered brain, and supported by the strength of insanity? Odysseus is no coward. A brave man might consistently decline to place himself in the power of an incensed maniac. On the other hand the reluctance of Odysseus to witness his enemy's abasement can scarcely be taken—as some critics have taken it—for a piece of pure magnanimity. It is true that, when Athene suggests the sweetness of exulting over the fallen, Odysseus replies that he is content to forego that pleasure. But, as the context intimates, his immediate motive for self-denial is a sense that the luxury is perilous.

75 οὐ στῆσ...ἀρεῖς;] 'Peace! suffer not coward fears to rise.' οὐ μὴ... ἀρεῖς; 'will you not not-raise?' *i. e.* 'do not raise:' μή negativing the notion of the verb, while οὐ has its usual sense of '*nonne?*' The formula οὐ μή with fut. indic.,—being thus interrogative in form,—could in strictness be used only with the

ΟΔΥΣΣΕΥΣ

μὴ πρὸς θεῶν, ἀλλ' ἔνδον ἀρκείτω μένων.

ΑΘΗΝΑ

τί μὴ γένηται; πρόσθεν οὐκ ἀνὴρ ὅδ' ἦν;

ΟΔΥΣΣΕΥΣ

ἐχθρός γε τῷδε τἀνδρὶ καὶ τανῦν ἔτι.

ΑΘΗΝΑ

οὔκουν γέλως ἥδιστος εἰς ἐχθροὺς γελᾶν;

ΟΔΥΣΣΕΥΣ

ἐμοὶ μὲν ἀρκεῖ τοῦτον ἐν δόμοις μένειν. 80

ΑΘΗΝΑ

μεμηνότ' ἄνδρα περιφανῶς ὀκνεῖς ἰδεῖν;

ΟΔΥΣΣΕΥΣ

φρονοῦντα γάρ νιν οὐκ ἂν ἐξέστην ὄκνῳ.

second person of the verb. But in practice it came to be used also with the first or third person, merely to convey a strong assertion: *e.g.* Soph. *El.* 1052, *O. C.* 176.

δειλίαν δρεῖς.] 'Raise your cowardice,' *i.e.* 'allow your fears to awake, to start up.' Cf. *O. T.* 914, ὑψοῦ γὰρ αἴρει θυμὸν Οἰδίπους ἄγαν: Eur. *I. A.* 1598, θάρσει αἴρε: Musaeus 243, ἄλγος ἀείρων. Schneidewin ἀρεῖ, a var. lect. in one MS.—Αἴρεσθαι δειλίαν would mean 'to *win* cowardice,' *i.e.* the name of a coward; cf. Eur. *I. T.* 676, καὶ δειλίαν γὰρ καὶ κάκην κεκτήσομαι.

76 μὴ πρὸς θεῶν.] ἔξω κάλει.

77 τί μὴ γένηται, κ. τ. λ.] 'For fear of what? Was he never a man before?' Athene, endeavouring to reassure Odysseus, affects to ignore the difference between Ajax mad and Ajax sane. 'What are you afraid of? Ajax is a strong man, no doubt. But have you not been face to face with him often enough before now? And was he not a strong man then?' ἀνήρ emphatic, 'a *man*,' a good man and true; cf. 1238, οὐκ ἄρ' Ἀχαιοῖς ἄνδρες εἰσὶ πλὴν ὅδε;

78 ἐχθρός γε, κ. τ. λ.] Odysseus, with characteristic reticence, forbears to notice the fallacy in Athene's reasoning. He does not reply that Ajax has been altered by madness. He contents himself with saying, 'I admit that in one respect Ajax is probably unaltered. Without doubt he hates *me* as much as before.'

81 μεμηνότα, κ. τ. λ.] 'Fearest thou to look upon the man in his raging madness?' Is it, then, not the man, but his *madness*, that you fear? Schneidewin understands, 'Canst thou fear the presence of one whom madness has blinded, and who, even if he wished to harm thee, could not execute his own purpose?' But μαινόμενα surely = *furiosum*, a *violent* madman.

82 φρονοῦντα, κ.τ.λ.] 'Yes: were he sane, I had never shunned him through fear.' Cf. Dem. *Lept.* p. 460, 2, οὐδένα πώποτε ἀνθρώπων ἐξέστησαν:

ΑΘΗΝΑ

ἀλλ' οὐδὲ νῦν σε μὴ παρόντ' ἴδῃ πέλας.

ΟΔΥΣΣΕΥΣ

πῶς, εἴπερ ὀφθαλμοῖς γε τοῖς αὐτοῖς ὁρᾷ;

ΑΘΗΝΑ

ἐγὼ σκοτώσω βλέφαρα καὶ δεδορκότα. 85

ΟΔΥΣΣΕΥΣ

γένοιτο μέντἂν πᾶν θεοῦ τεχνωμένου.

ΑΘΗΝΑ

σίγα νυν ἐστὼς καὶ μέν' ὡς κυρεῖς ἔχων.

ΟΔΥΣΣΕΥΣ

μένοιμ' ἄν· ἤθελον δ' ἂν ἐκτὸς ὢν τυχεῖν.

ΑΘΗΝΑ

ὦ οὗτος, Αἴας, δαύτερόν σε προσκαλῶ.
τί βαιὰν οὕτως ἐντρέπει τῆς συμμάχου; 90

ΑΙΑΣ

ὦ χαῖρ' Ἀθάνα, χαῖρε Διογενὲς τέκνον,

80 Thuc. II. 88, τὴν ἀξίωσιν εἰλήφεσαν μηδένα ὄχλον ὑποχωρεῖν: Her. V. 103, ἐπεὶ ἐξῆλθον τὴν Πεισιδέω χώρην: Plat. *Symp.* p. 183 B, ἐκβάντι τὸν ὅρκον.

83 ἀλλ' οὐδὲ νῦν.] 'Nay, e'en as it is, he shall never see thee...;' οὐδὲ νῦν, *i.e.* mad though he be.

84 ὀφθαλμοῖς γε.] His mind may have been deranged; his eyesight at least (γε) is as good as ever.

86 γένοιτο μέντἂν πᾶν, κ. τ. λ.] 'Tis true that anything may be done when a god plans.' μέντοι is said reflectively,—'Well, after all.'

θεοῦ τεχνωμένου.] Not θεὸς τεχνωμένης. Cf. Aesch. *Eum.* 286 (where Orestes is invoking *Athene*): ἔλθοι· κλύει δὲ καὶ πρόσωθεν ὢν θεός, 'one hears from afar when one is a god.'

88 μένοιμ' ἄν, κ. τ. λ.] 'Remain I must' (literally, 'I am likely to remain,' *i.e.* 'I suppose I must remain'): 'but I would gladly have stood clear.'

89 οὗτος.] Cf. v. 71, *note.*

Αἴας.] For this form of the vocative, cf. v. 482, Αἰάς, θλεξαι: Bekker *Anecd.* p. 1183, οἱ Ἀττικοὶ τὰς αὐτὰς εὐθείας ποιεῖν ὀρθὰς καὶ κλητικάς. So *O. C.* 1627, ὦ οὗτος, οὗτος, Οἰδίπουν.

90 συμμάχου.] The insolence with which on a former occasion Ajax had rejected the aid of Athene in battle had been one of the causes of her anger against him (see vv. 771—775). With bitter irony, she now calls herself his σύμμαχος,—the aider of his triumphant revenge,—in the course of which she had appeared to him and incited him to fresh efforts. See vv. 59, 115.

91. *Enter* AJAX *from the interior*

ὡς εὖ παρεστηκ· καί σε παγχρύσοις ἐγὼ
στέψω λαφύροις τῆσδε τῆς ἄγρας χάριν.

ΑΘΗΝΑ

καλῶς ἔλεξας. ἀλλ' ἐκεῖνό μοι φράσον,
ἔβαψας ἔγχος εὖ πρὸς Ἀργείων στρατῷ; 95

ΑΙΑΣ

κόμπος πάρεστι κοὐκ ἀπαρνοῦμαι τὸ μή.

of the tent, carrying the heavy thong (v. 241) *with which he has been scourging the cattle.* (*As protagonist, he comes upon the stage by the central door,* βασίλειοι θύρα.) Vv. 91—133. *Ai.* Hail, Athene, hail, kind ally: thou shalt have golden thank-offerings for this day's triumph.—*Ath.* And art thou revenged upon the Atreidae,—on Odysseus?—*Ai.* The Atreidae are dead; Odysseus is yet to die under the scourge.—*Ath.* Nay, torment him not so cruelly.—*Ai.* In all else, Athene, thy will be done; but Odysseus shall fare even thus.—*Ath.* To work, then, and take thy fill.—*Ai.* I go; and thou, goddess, help me ever as thou hast helped today. (*Exit* AJAX.) *Ath.* Odysseus, seest thou how the strong man has been humbled?—*Od.* Yea, and pity him, though my foe: verily all men living are but shadows.—*Ath.* Then speak thou no proud word, nor vaunt thyself in strength or wealth; for the gods love the wise, and abhor the proud.

Three actors,—Ajax, Odysseus, Athene,—are before the audience at once: but while Ajax is present, Odysseus does not speak. Again, in the last scene (vv. 1316 *sqqq.*), Agamemnon, Teucer, Odysseus are on the stage together; but Teucer is silent during the presence of Agamemnon. This seems to indicate that the *Ajax* was composed at a date when the introduction of a third actor—first due to Sophocles—was still a recent innovation, employed sparingly, and under particular restrictions.

ὦ χαῖρε, κ. τ. λ.] The abruptness and vehemence of Ajax in this dialogue is characterised by Tecmessa—who overheard it from within—by the phrase λόγους ἀναστῶν, 'to pluck forth' words—to jerk them out with spasmodic vehemence.

92 παρόντης.] Cf. vv. 59 *sqqq.*

93 στέψω σε.] *i. e.* 'grace thee:' cf. Pind. *O.* I. 162, στεφανῶσαι (τινὰ) μολπᾷ. The word στέφειν also involves the notion of the offerings (λάφυρα, σκυλεύματα) being *suspended* on the walls of the temple: cf. Aesch. *Theb.* 266, πολεμίων δ' ἐσθήματα | στέψω...δουρίπηχθ' ἀγοῦσι δόμοις: *Ag.* 561, θεοῖς λάφυρα... | δόμοις ἐπασάλευσαν. Cf. vv. 176—8.

94 ἐκεῖνο.] 'Tis well said. But tell me this,' &c. Since ἐκεῖνο indicates something more remote than τοῦτο, it serves better to mark the purposely sudden change of subject. Athene is shewing off the mental derangement of Ajax. She treats him as one whose thoughts may be turned in any new direction at pleasure, without danger of his remarking the abruptness of the transition.

95 ἔγχος.] *Sword.* So vv. 287, 658, 907; but ξίφος, v. 1034; ξίφεσιν, v. 231; ξιφοκτόνους, v. 10; and φάσγανον, vv. 834, 899.

πρός.] 'Upon,' 'in the blood of,' the Greek host. Cf. v. 97.

96 τὸ μή.] Sc. βάψαι. Madv. *Synt.* § 156, 4.

ΑΘΗΝΑ

ἦ καὶ πρὸς Ἀτρείδαισιν ᾔχμασας χέρα;

ΑΙΑΣ

ὥστ' οὔποτ' Αἴαντ' οἶδ' ἀτιμάσουσ' ἔτι.

ΑΘΗΝΑ

τεθνᾶσιν ἄνδρες, ὡς τὸ σὸν ξυνῆκ' ἐγώ.

ΑΙΑΣ

θανόντες ἤδη τἄμ' ἀφαιρείσθων ὅπλα.

ΑΘΗΝΑ

εἶεν, τί γὰρ δὴ παῖς ὁ τοῦ Λαερτίου,
ποῦ σοι τύχης ἔστηκεν; ἢ πέφευγέ σε;

97 ἦ καί.] Cf. v. 38, *note*.

ἦ καί...χέρα;] 'And perchance turned thy armed hand upon the Atreidae?' *αἰχμάζειν*, (1) properly to use a lance, *αἰχμή*: *Il.* IV. 324, *αἰχμὰς αἰχμάζουσι νεώτεροι*, 'lance-throwing is for younger men:' (2) generally, 'to do deeds of arms:' Soph. *Trach.* 354, *ἔρωτ δέ νιν...θέλξειεν αἰχμάσαι τάδε*, 'to do these feats of arms.' So, *αἰχμάζειν χέρα*, 'to use an armed hand,' *πρὸς τινί*, '*ἀρον*' an enemy. Musgrave conjectured *ἥμαξας*, comparing v. 453.

98 ὥστε.] For *ὥστε* thus used in a stichomuthia, see Aesch. *Ag.* 324, ΧΟ. *ἔρωτ πατρῴας τῆσδε γῆς σ' ἐγόμωσεν;* ΚΗ. *ὥστ' ἀνδακρύειν γ' ὀμμάσιν χαρᾶς ὕπο*: *ib.* 529, ΚΗ. *τεθεῖν τοιοῦτα τῆσδε γῆν στρατὸν λέγεις;* ΧΟ. *ὡς* (=*ὥστε*) *πόλλ' ἀμαυρᾶς ἐκ φρενὸς μ' ἀναστάσειν.*

ἀτιμάσουσι.] In the same phrase Orestes announces to Electra the death of Clytaemnestra, *El.* 1426, *μηκέτ' ἐκφοβοῦ | μητρῷον ὥς σε λῆμ' ἀτιμάσει ποτέ.* Ajax identified the Atreidae with the two rams, his treatment of which is described vv. 237 *sqq.*

99 τὸ σόν.] 'Thy words:' cf. v. 1401, *εἰμ', ἐπαινέσας τὸ σόν*: but (2) 'thy interest,' v. 1313, *ὅρα μὴ τοὐμὸν, ἀλλὰ καὶ τὸ σόν.*

100 θανόντες...ὅπλα.] 'Let them steal my arms now,—if the dead can steal.' Cf. *Ant.* 308, where Creon threatens the supposed culprits with crucifixion, "*ὦν εἰδότες τὸ κέρδος ἔνθεν οἰστέον | τὸ λοιπὸν ἁρπάζητε,*" and *ib.* 715, *ὅστις...ὑπείκει μηδέν, ὑπτίοις κάτω | στρέψας τὸ πλοῖον σέλμασιν ναυτίλλεται, continues his voyage* with the boat's keel uppermost.

τἄμά.] Emphatic: 'the arms of Achilles, which, by all right, belonged to me.' Cf. v. 441, where Ajax expresses his confidence that Achilles, if alive, would have decided in his favour.

101 εἶεν, τί γὰρ δή...] Enough of this, (*εἶεν*)—now (*γάρ*) in the next place (*δή*) what of the son of Laertes—? 'So—and then the son of Laertes—in what plight hast thou left him placed?'

102 ποῦ...τύχης.] Cf. v. 314, *ἐν τῷ πράγματος...*; *Trach.* 375, *ποῦ ποτ' εἰμὶ πράγματος*; *O.T.* 1442, *ὦ δύσταμον | χρείας*: *Ant.* 1229, *ἐν τῷ συμφορᾶς*;

ΑΙΑΣ

ἦ τοὐπίτριπτον κίναδος ἐξήρου μ' ὅπου;

ΑΘΗΝΑ

ἔγωγ'· Ὀδυσσῆ τὸν σὸν ἐνστάτην λέγω.

ΑΙΑΣ

ἥδιστος, ὦ δέσποινα, δεσμώτης ἔσω 105
θακεῖ· θανεῖν γὰρ αὐτὸν οὔ τί πω θέλω.

ΑΘΗΝΑ

πρὶν ἂν τί δράσῃς ἢ τί κερδάνῃς πλέον;

ΑΙΑΣ

πρὶν ἂν δεθεὶς πρὸς κίον' ἐρκείου στέγης

ΑΘΗΝΑ

τί δῆτα τὸν δύστηνον ἐργάσει κακόν;

ΑΙΑΣ

μάστιγι πρῶτον νῶτα φοινιχθεὶς θάνῃ. 110

103 τοὐπίτριπτον.] 'Accursed.' Ar. *Plut.* 619, αὕτη μὲν ἡμῖν ἡ 'πίτριπτος οἴχεται: *Av.* 1530, ἐντεῦθεν ἄρα τοὐπιτριβείης ἐγένετο: Andoc. *Myst.* p. 13, ὦ συκοφάντα καὶ ἐπίτριπτον κίναδος.—Ar. *Plut.* 619, and the analogy of ἐπιτριβείης, are against rendering ἐπίτριπτος 'knavish;' though that view is countenanced by περίτριμμα δικῶν (Ar. *Nub.* 447), τρίμμα, and ἐντριβής ('practised in').

κίναδος.] Cf. v. 381, ἄλημα.

104 Ὀδυσσῆ.] Schneidewin quotes the following examples of this contracted form,—Ὀδυσσῆ auct. *Rhes.* 708: Ἀχιλῆ, Eur. *El.* 439: ἱερῆ, *Alc.* 25: βασιλῆ, Eur. *frag.* 781, 24: φονῆ, Lycophron 1038. On the other hand, the εα of the uncontracted form is frequently a monosyllable: *e.g.* Eur. *Phoen.* 913, σφάξαι Μενοικέα τόνδε: auct. *Rhes.* 977, ἔπειτ' Ἀχιλλέα Θέτιδος.

105 ἥδιστος...δεσμώτης.] 'Welcomest of captives.'

108 κίον' ἐρκείου στέγης.] 'A pillar in the court.' From vv. 233—242, 299—301, it is clear that this pillar was within the dwelling, and not before it in the outer αὐλή, which, in Homeric times, was a mere enclosure of palisades: see *Il.* XXIV. 452, ἀμφὶ δέ οἱ μεγάλῳ αὐλὴν πόλεσαν ἄνακτι | σταυροῖσι πυκινοῖσι. The epithet ἐρκεῖος suggests that Sophocles imagined the κλισία of Ajax as built round an *interior* court, like the ordinary Greek house in historical times; and used the expression ἐρκεῖος στέγη to denote this interior court,—the 'pillar' being one of the columns of the peristyle or colonnade surrounding it. Cf. Plaut. *Bacch.* IV. 6, 24, *abducite hunc* (the slave who was to be flogged) *intro, atque astringite ad columnam fortiter.*

109 ἐργάσει.] The future expresses surprise and alarm more directly and pointedly than ἐργάσῃ would have done.

110 θάνῃ.] Strict accuracy of ex-

ΑΘΗΝΑ

μὴ δῆτα τὸν δύστηνον ὧδέ γ' αἰκίσῃ.

ΑΙΑΣ

χαίρειν, Ἀθάνα, τἄλλ' ἐγώ σ' ἐφίεμαι·
κεῖνος δὲ τίσει τήνδε κοὐκ ἄλλην δίκην.

ΑΘΗΝΑ

σὺ δ' οὖν, ἐπειδὴ τέρψις ἥδε σοι τὸ δρᾶν,
χρῶ χειρὶ, φείδου μηδὲν ὧνπερ ἐννοεῖς. 115

ΑΙΑΣ

χωρῶ πρὸς ἔργον· τοῦτο σοὶ δ' ἐφίεμαι,
τοιάνδ' ἀεί μοι σύμμαχον παρεστάναι.

ΑΘΗΝΑ

ὁρᾷς, Ὀδυσσεῦ, τὴν θεῶν ἰσχὺν ὅση;

pression required—θανεῖν αὐτὸν οὔπω θέλω, πρὶν ἂν, πρότερον τοῦ θανεῖν, νῶτα φοινιχθῇ. Instead of this, we have—θανεῖν αὐτὸν οὔπω θέλω, πρὶν ἂν νῶτα φοινιχθεὶς θάνῃ—an illogical statement, but screened by the three verses which intervene between θανεῖν and θάνῃ.

112 χαίρων ... ἐφίεμαι.] 'In all else, Athene, I bid thee have thy will,' *i. e.* in nothing else will I interfere with you. Cf. *El.* 1456, ἦ πολλὰ χαίρων μ' εἶπας, 'You have bidden me (authorised me) to rejoice much,' *i. e.* 'your news has made me very happy.' The formula χαίρειν κελεύω τινά usually means 'to say good-bye to a person,'—often with an ironical sense. Here, as in *El.* 1456, χαίρειν keeps its full literal import.

σε.] The 'Attic' accus., instead of the usual dative; cf. v. 584, οὐ γάρ μ' ἀρέσκει γλῶσσά σου: *El.* 147, ἐμέ γ' ἀ στονόεσσ' ἄραρεν: *Trach.* 1221, τοσοῦτον δή σ' ἐτιμώρησεν.

114 σὺ δ' οὖν.] Cf. v. 961, ΧΟ. ...γελᾷ...πάλιν γέλωτα. ΤΕ. οἱ δ' οὖν γελάσεται, 'Then *let* them mock:' Ar. *Ach.* 185, ΑΜ. οἱ δ' ἐθίσαιεν κἀβίων. ΔΙ. οἱ δ' οὖν βοάσεται, 'Then *let* them clamour.' Ajax has announced his resolve to do his worst. 'Then *do* it,' Athene answers.

ἐπειδὴ, κ. τ. λ.] 'Since thus it pleases thee to do.' τὸ δρᾶν in apposition with τέρψις ἥδε: 'since this is thy pleasure, even to do (thus).' Two modes of expression,—τέρψις ἥδε σοι, and τέρψις σοι τὸ δρᾶν ὧδε,—have been fused. For τέρψις ἥδε, instead of τέρψις τόδε, cf. *Trach.* 483, ἥμαρτον, εἴ τι τήνδ' ἁμαρτίαν νέμεις.

115 χρῶ χειρί.] 'Use all violence.'

φείδου μηδέν.] *i. e.* φείδου μηδέν (abstain not at all) τούτων, ὧνπερ, κ.τ.λ.

117 τοιάνδε.] Both Aeschylus and Sophocles were skilful in this verbal irony, when a word or phrase has a secondary meaning of which the speaker or the person addressed is unconscious, but which the audience understand. See Aesch. *Ag.* 881—887; Soph. *Ai.* 684—692; *Phil.* 776—884; *El.* 1325.

118 τὴν θεῶν ἰσχύν.] The attributive genitive usually takes the article when the word of which it is the attributive has the article, *e. g.* ἡ τῶν νόμων ἰσχύς. But when the ar-

τούτου τίς ἄν σοι τἀνδρὸς ἢ προνούστερος,
ἢ δρᾶν ἀμείνων ηὑρέθη τὰ καίρια; 120

ΟΔΥΣΣΕΥΣ

ἐγὼ μὲν οὐδέν' οἶδ· ἐποικτείρω δέ νιν
δύστηνον ἔμπας, καίπερ ὄντα δυσμενῆ,
ὀθούνεκ' ἄτῃ συγκατέζευκται κακῇ,
οὐδὲν τὸ τούτου μᾶλλον ἢ τοὐμὸν σκοπῶν.
ὁρῶ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο πλὴν 125
εἴδωλ' ὅσοιπερ ζῶμεν ἢ κούφην σκιάν.

ΑΘΗΝΑ

τοιαῦτα τοίνυν εἰσορῶν ὑπέρκοπον
μηδέν ποτ' εἴπῃς αὐτὸς ἐς θεοὺς ἔπος,

tributive genitive is a proper name, the article is sometimes omitted, *e.g.* Her. II, 106, ὁ Αἰγύπτου βασιλεύς: and θεοί, βροτοί, considered as proper names, came to have the same privilege; *e.g.* v. 664, ἢ βροτῶν παροιμία.

119 προνούστερος.] 'More prudent;' not, indeed, πολύμητις, intellectually subtle, like Odysseus; but distinguished by sound common sense and moderation. Cf. *Il.* VII. 288, where Hector, proposing an adjournment of combat, appeals to the *good sense* of Ajax:—Αἴαν, ἐπεί τοι δῶκε θεὸς μέγεθός τε βίην τε, | καὶ πινυτήν—'and understanding.' But in another place (*Il.* XIII. 824) Hector taunts him as Αἴαν ἁμαρτοεπές, βουγάϊε, 'thou blunderer, — thou clumsy boaster.' Ajax was prudent; but he was not clever.

122 ἔμπας, καίπερ, κ.τ.λ.] 'I pity him in his misery, for all that he is my enemy.' ἔμπας with ἐποικτείρω, 'I pity him all the same...' Cf. *Il.* XXIV. 523, ἄλγεα δ' ἔμπης | ἐν θυμῷ κατακεῖσθαι ἐάσομεν, ἀχνύμενοί περ: Pind. *N.* IV. 59, ἔμπα,—καίπερ (= καί) ἔχει ἅλμᾶ μέσσον,—ἀντίτεινε.

123 συγκατέζευκται.] 'Seeing that he is bound fast to a fearful doom.' Eur. *Andr.* 98, στερρὸν δαίμων' ἐξ συνεζύγην: Aesch. *Ag.* 221, ἐπεὶ δ' ἀνάγκας ἔδυ λέπαδνον.

124 οὐδὲν τὸ τούτου, κ.τ.λ.] The pity of Odysseus for Ajax rests upon a broad sense of the uncertainty of human life, and of the possibility that he himself may one day stand in need of sympathy. Cf. vv. 1364 *seq.* ΑΓ. ἄνεγκε οὖν με τὸν νεκρὸν θάπτειν ἐξόν; ΟΔ. ἔγωγε· καὶ γὰρ αὐτὸς ἐνθάδ' ἥξομαι, 'I myself will some day need a grave.' It is to this σωφροσύνη that Odysseus owes the favour of Athene: this is the quality to which, at the end of the play, even his enemy renders a tribute of admiration (vv. 1381—1399). On the other hand, an overweening reliance on his personal prowess and on the stability of his fortunes is the ruin of Ajax, bringing upon him the anger of gods and the hostility of men. The moral of the *Ajax* is the superiority of φρόνησις to mere ἀνδρεία.

126 εἴδωλα...σκιάν.] 'Phantoms, —fleeting shadows.' εἴδωλον and σκία are nearly synonymous,—the notion of *unreal* being uppermost in the former,—the notion of *unsubstantial* in the latter. Cf. Aesch. *Ag.* 812, εἴδωλον σκιᾶς: Soph. *Phil.* 946, καπνοῦ σκιὰν, | εἴδωλον ἄλλως: Plut. *de frat. amor.* § 3, σκιαὶ καὶ εἴδωλα φίλων.

128 αὐτός.] As Ajax did,—of whom two ὑπέρκοπα ἔπη are recorded in vv. 766—778.

μηδ' ὄγκον ἄρῃ μηδέν', εἴ τινος πλέον
ἢ χειρὶ βρίθεις ἢ μακροῦ πλούτου βάθει. 130
ὡς ἡμέρα κλίνει τε κἀνάγει πάλιν
ἅπαντα τἀνθρώπεια· τοὺς δὲ σώφρονας
θεοὶ φιλοῦσι καὶ στυγοῦσι τοὺς κακούς.

ΧΟΡΟΣ

Τελαμώνιε παῖ, τῆς ἀμφιρύτου

129 μηδ' ὄγκον ἄρῃ, κ.τ.λ.] 'Nor assume pomp at any time.' The notion of ἄρῃ (a var. lect.) would be slightly different: αἴρεσθαι ὄγκον, to take up, assume pomp: αἴρειν ὄγκον, to lift up one's pride. Cf. v. 75, *note*.

130 μακροῦ] = μεγάλου. Arist. *Rep.* VI. 4. 3, μακραὶ οὐσίαι: Empedocles v. 420, μήκιστον πλοῦτον.

βάθει.] A change of metaphor from βρίθεις. Lobeck once proposed βάρει, comparing Eur. *El.* 1287, καὶ δόξαν πλούτου βάρει. But bolder changes of metaphor could be adduced: *e. g.* Eur. *Med.* 107, νέφος αἰωρεῖτ' ὡς τάχ' ἀνάψει (kindle).

131 κλίνει τε κἀνάγει.] 'A day can humble and can restore all human things'. For ἀνάγειν, to bring up', 'exalt', cf. Eur. *H. F.* 1333, (Ἡρακλῆς) τίμιον ἀνάξει πᾶσ' Ἀθηναίων πόλει.

134—200. The *Parodos*, or entrance-song—consisting of (1) the anapaestic march, 134—171: (2) a strophe and antistrophe, 172—193: (3) the epode, 194—200. The Chorus usually entered the orchestra in a quasi-military array, disposed either κατὰ ζυγά, in ranks, or κατὰ στοίχους, in files. While entering, they chanted the anapaestic portion of the Parodos. This measure suited a slow step, and was used in the military marching songs (Müller *Eumen.* § 16). Three plays of Aeschylus have the anapaestic parodos—*Suppl.* 1—30: *Ag.* 40—103: *Eum.* 297—310 (when the Furies, though seen on the stage before, first arrange themselves in the orchestra). After the time of Aeschylus the formal anapaestic parodos, without strophe or antistrophe, occurs less frequently. It is found in no play of Sophocles except the *Ajax*,—probably one of his earliest. Cf. v. 91, *note*.

(*Enter the* CHORUS *of* SALAMINIAN SAILORS, *followers of Ajax, chanting the anapaestic march as they advance towards the thymele.*) Vv. 134—200. Son of Telamon, lord of Salamis, we sympathise with thee in good or evil: and now the voices of the Greeks assail thee. Thou art charged with slaying in the past night the herds their spoil. These are the calumnies of Odysseus, and he finds ready listeners. Yes, the great man is a mark for envy, while the small is safe: yet ill would fare the small without the great. But the foolish people are blind to this: and what can *we* do? If *thou* wert seen, the chattering slanderers would cower still and dumb. Or can it be that thou hast indeed done this thing under the curse of some angered deity? Thy own nature could never have so prompted. If the gods drove thee to the deed, there is no help for it: a heaven-sent plague will have its way. But if—as we believe—the Greeks slander thee, then up and refute their slander.

134 τῆς ἀμφιρύτου, κ.τ.λ.] 'Holding thy firm throne in the sea-girt isle of Salamis.' ἀμφίρυτος, 'surrounded by water,'—from the spectator's point of view: ἐγχίαλος, 'on the sea,' from the islander's point of view.

Σαλαμῖνος ἔχων βάθρον ἀγχιάλου, 135
σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω·
σὲ δ' ὅταν πληγὴ Διὸς ἡ ζαμενὴς
λόγος ἐκ Δαναῶν κακόθροῦς ἐπιβῇ,
μέγαν ὄκνον ἔχω καὶ πεφόβημαι
πτηνῆς ὡς ὄμμα πελείας. 140
ὡς καὶ τῆς νῦν φθιμένης νυκτὸς
μεγάλοι θόρυβοι κατέχουσ' ἡμᾶς
ἐπὶ δυσκλείᾳ, σὲ τὸν ἱππομανῆ

'Sea-girt isle' will render the tautology. Lobeck accounts for the epithet ἀγχίαλος by the fact of Salamis being πρόσγειος,—so close to the mainland as to be considered part of the continental sea-board. But ἀγχίαλος, in poetry, seems to have been a regular epithet for islands generally. See Aesch. *Pers.* 876, καὶ τὰς ἀγχιάλους ἀκρότατα μεσάκτους | Ἀθῆνον Ἰκάρου θ' ἕδος | καὶ Ῥόδον ἠδὲ Κνίδον Κυπρίας τε πόλεις, Πάφον | ἠδὲ Σόλους, Σαλαμῖνά τε.

135 βάθρον.] 'Thy firm throne.' Cf. *Phil.* 1000, ἴστ' ἂν ἡ μοι γῆς τόδ' αἰπεινὸν βάθρον,—where βάθρον gives the idea of rocky Lemnos rising sheer from the waters *in which it stands fixed*,—'this steep isle planted in the sea': *Ai.* 860, ὦ πατρῷον ἑστίας βάθρον, 'O *seat* of my father's hearth.'

136 σὲ...ἐπιχαίρω.] Cf. *Phil.* 1314, ἥσθην πατέρα τὸν ἀμὸν εὐλογοῦντά σε: auct. *Rhet.* 390, χαίρω δέ σ' εὐτυχοῦντα: *Il.* XIII. 352, ἥχθετο δαμναμένους: Cf. Madv. *Synt.* § 22.—As Schneidewin points out, the construction with the accus., instead of σοῦ πράσσοντος, was adopted for the sake of closer symmetry with the second and more important clause of the sentence, σὲ δ' ὅταν, κ.τ.λ.

137 πληγὴ Διός.] The Chorus learn for the first time from Tecmessa (v. 284) that the charge laid against Ajax is true. At present they try to think that it must be a malicious invention of his enemies. Of one thing, at least, they feel sure. If Ajax has done this thing, he was not a free agent (v. 183): he was driven to it by the special visitation of Zeus,—or of Artemis,—or of Ares (vv. 172—181). Indeed, the fact of his long inactivity convinces them that he is labouring under *some* ἄτη οὐρανία (v. 196). As to his alleged onslaught, it is a dilemma. Either the hand of the gods was in it, or else the story of the Greeks is a slander.

138 ἐπιβῇ.] With poetical accus. Cf. *O. T.* 1300, τίς σε προσέβη μανία; Eur. *Andr.* 491, ἔτι σε...μετατροπὰ τῶνδ' ἔπεισιν ἔργων.

139 πεφόβημαι.] 'And am all afraid.' The perfect sometimes denotes the full existence of an established condition, of which the present tense denotes the beginning: *e.g.* κέκραγα, I have set up a scream, —*am* screaming loudly: so λέλακα, τέτριγα, βέβρυχα, δέδοικα, σέσηρα, τέθηπα, μέμανα.

140 ὄμμα.] 'Like a winged dove with troubled eye.'

141 τῆς νῦν φθιμένης νυκτός.] Referring in sense to ἐπιβάντ' ὀλέσαι, not to κατέχουσι: 'Even thus, telling of the night now spent, loud murmurs beset us to our shame,—telling how, &c.'

143 ἱππομανῆ.] 'Wild with horses',—the horses of the Greek army being turned out to graze on the plains of the Scamander. Cf. Strabo p. 684, τὰ πεδία ὁλομανεῖ: Theophrastus *Hist. Plant.* VIII. 7. 4.

λειμῶν' ἐπιβάντ' ὀλέσαι Δαναῶν
βοτὰ καὶ λείαν, 145
ἥπερ δορίληπτος ἔτ' ἦν λοιπὴ,
κτείνοντ' αἴθωνι σιδήρῳ.
τοιούσδε λόγους ψιθυρούς πλάσσων
εἰς ὦτα φέρει πᾶσιν Ὀδυσσεὺς,
καὶ σφόδρα πείθει. περὶ γὰρ σοῦ νῦν 150
εὔπιστα λέγει, καὶ πᾶς ὁ κλύων
τοῦ λέξαντος χαίρει μᾶλλον
τοῖς σοῖς ἄχεσιν καθυβρίζων.
τῶν γὰρ μεγάλων ψυχῶν ἱεὶς

φολλομανῶν: Soph. *frag.* 591 (Dind.), καρπομανής. The analogy of these words,—especially of καρπομανής as used by Sophocles himself,—seems to favour the version of ἱππομανής given above. Two others have been suggested—(1) Lobeck—'a plain on which horses rage:'—(2) Schol., 'a plain for which horses are mad.' Ἵπποι λειμωνομανής (like τέττιξ ἡλιομανής, Ar. *Av.* 1096), would have been a possible expression; but scarcely λειμῶν ἱππομανής.

145 βοτὰ καὶ λείαν.] 'Flocks and spoil' = 'flocks and herds:' see v. 54, *note* on λείας.—βοτὸν especially of *small* stock, *e. g.* a sheep,—κτηνίον βοτοῦ λάχνη, *Trach.* 690: a sucking-pig, νεόθηλον βοτὸν, Aesch. *Eum.* 428.

146 λοιπὴ] = ἔδαστος, v. 54.

148 λόγους ψιθυρούς.] 'Whispered slanders'. So ψιθυριστής, *N. T.* Cf. Iuv. IV. 110, *tenui iugulos aperire* susurro, 'to slit windpipes with the fine edge of slander.'

150 νῦν.] *i. e.* since the award of the arms of Achilles to Odysseus, which supplied a possible motive for the onslaught of Ajax upon the herds. In the absence of a discoverable motive, so strange an accusation would have obtained no credence.

151 καὶ πᾶς ὁ κλύων, κ.τ.λ.] 'And each new hearer revels more than his informant in insolent triumph at thy woes:' *i. e.* the slander *mobilitate viget viresque acquirit eundo* (*Aen.* IV. 175). As the rumour spreads and gains in strength, the spiteful joy of each new hearer is louder and more confident.

153 ἄχεσιν.] Dative of the object *at* which triumph is felt: so χαίρειν, ἀθυμεῖν τινί, κ.τ.λ.: Madv. *Synt.* § 44 *a.*—καθυβρίζειν is also construed (1) with accus. of person or thing insulted: (2) with genitive of person.

154 τῶν γὰρ μεγάλων, κ.τ.λ.] 'Yes, let one point his shaft against a great spirit, and he will not miss: but were a man to say the like of me, he would gain no belief.' The contrast primarily intended is not between a high-souled and a mean-spirited man, but simply between a chief, βασιλεύς, and one of the λαοί. The designation of the chief as μεγάλη ψυχή is, however, thoroughly Homeric. In an age of military aristocracies a lofty and somewhat arrogant courage was considered the special attribute of Zeus-cherished chiefs. Thus in the poems of the oligarch Theognis (circ. 550 B. C.) the democrats of Megara are called, not merely κακοί, but δειλοί.

154 ἱεὶς.] With genitive of the thing aimed at: cf. *Ant.* 1234, τοξεύετ' ἀνδρὸς τοῦδε. So στοχάζεσθαι, and in Homer ἀκοντίζειν, ἀκοντεύειν, τιτύσκεσθαι.

οὐκ ἂν ἁμάρτοι· κατὰ δ' ἄν τις ἐμοῦ 155
τοιαῦτα λέγων οὐκ ἂν πείθοι.
πρὸς γὰρ τὸν ἔχοντ' ὁ φθόνος ἕρπει.
καίτοι σμικροὶ μεγάλων χωρὶς
σφαλερὸν πύργου ῥῦμα πέλονται·
μετὰ γὰρ μεγάλων βαιὸς ἄριστ' ἂν 160
καὶ μέγας ὀρθοῖθ' ὑπὸ μικροτέρων.
ἀλλ' οὐ δυνατὸν τοὺς ἀνοήτους
τούτων γνώμας προδιδάσκειν.
ὑπὸ τοιούτων ἀνδρῶν θορυβεῖ,
χἠμεῖς οὐδὲν σθένομεν πρὸς ταῦτ' 165
ἀπαλέξασθαι σοῦ χωρὶς, ἄναξ.

155 ἁμάρτοι.] Sc. τις, supplied from the next clause. The subject might however have been supplied from the participle λέγων: cf. Hes. *Opp.* 12 (quoted by Lobeck), *εἰσὶ δύω (ἔριδες)· τὴν μέν κεν ἐπαινήσειε νοήσας, | ἡ δ' ἐπιμωμητή.*

ἐμοῦ.] Sc. ἀνδρὸς δημότου.

157 τὸν ἔχοντα.] 'The powerful.' Cf. Eur. *Suppl.* 240, *οἱ δ' οὐκ ἔχοντες...ἐς τοὺς ἔχοντας κέντρ' ἀφιᾶσιν κακά.*

φθόνος.] Cf. Pind. *N.* VIII. 21, *ὕψου δὲ λόγοι φθονεροῖσιν· ἔπτεται δ' ἐσλὼν ἀεὶ, χειρόνεσσι δ' οὐκ ἐρίζει.*

159 σφαλερὸν πύργου ῥῦμα.] 'A slippery garrison for the walls';—πύργος, the towers on city walls, Eur. *Hec.* 1209, *πέρξ δὲ πύργοις εἰς' ἔτι πτόλιν.* This is better than taking πύργου ῥῦμα to mean 'a defending tower', like δεσπίδος ἐρῦμα, Eur. *I. A.* 189.

160 μετὰ γὰρ μεγάλων, κ.τ.λ.] 'For best will prosper small leagued with great, and great served by less.' μετά—the great men are to lend their countenance and protecting guidance; ὑπό—the small men are to do the work. Schneidewin quotes Plat. *Legg.* X. p. 902 D, *οὐδενὶ χωρὶς τῶν ὀλίγων καὶ σμικρῶν πολλὰ ἡ μεγάλα· οὐδὲ γὰρ σμικρῶν τοὺς μεγάλους φασὶν οἱ λιθόλογοι λίθους εὖ κεῖσθαι.*

163 προδιδάσκειν.] To teach *gradually*,—advancing from maxim to maxim:—'tis hopeless to lead the foolish from precept to precept of these truths.' The chorus have enunciated four γνῶμαι in succession, viz. (1) vv. 154—6: (2) v. 157: (3) vv. 158—9: (4) vv. 160—1. The compound προδιδάσκειν is appropriate to this *series* of maxims. Cf. Plat. *Gorg.* p. 489 D, *πραότερόν με προδίδασκε, i. e.* 'instruct me more gently *and gradually*': *id. Euthyd.* p. 302 C, *εὐφήμει τε καὶ μὴ χαλεπῶς προδίδασκε*: Soph. *Phil.* 538, *ἐγὼ δ' ἀνάγκῃ προδιμαθὼν στέργειν κακά,—i. e.* 'necessity has *slowly* taught me to acquiesce in evils.'

164 τοιούτων, κ.τ.λ.] '*So foolish* are the voices that assail thee.'· Cf. v. 218, *τοιαῦτ' ἂν ἴδοις...σφάγια,*—(Ajax has gone mad)—'*In proof of it*, thou mayest see victims,' &c.: v. 251, *τοίας ἐρέσσουσιν ἀπειλάς, κ.τ.λ.*: (it is time for flight): '*so angry* are the threats they ply,' &c.: v. 562, *τοῖον...φύλακα λείψω, κ.τ.λ.* (thou wilt be safe), '*so trusty* a guardian will I leave thee.'

166 σοῦ χωρίς.] Vexed by reports which they believe to be false, but cannot disprove, the Chorus are anxious to draw forth Ajax from the sullen retirement in which he had remained since the award of the arms. He, at any rate, could authoritatively deny the charge, and

ἀλλ' ὅτε γὰρ δὴ τὸ σὸν ὄμμ' ἀπέδραν,
παταγοῦσιν ἅπερ πτηνῶν ἀγέλαι·
μέγαν αἰγυπιὸν δ' ὑποδείσαντες
τάχ' ἂν ἐξαίφνης, εἰ σὺ φανείης, 170
σιγῇ πτήξειαν ἄφωνοι.

στροφή.

ἦ ῥά σε Ταυροπόλα Διὸς Ἄρτεμις,

would overawe the slanderer by the majesty of his presence.

167 ἀλλ' ὅτε γὰρ δή, κ.τ.λ.] 'But indeed (ἀλλὰ γάρ) so soon as (ὅτε δή) they have escaped thine eye, they chatter like flocking birds: but shouldst thou appear, that instant, awed by the mighty vulture, they would cower still and dumb.' The phrase ἀλλὰ γάρ is elliptical:—'But (ἀναλέξασθαι οὐ δυνατὸν ἐστι); *for* they chatter, &c. Cf. Plat. *Apol.* p. 20 C, ἐγὼ γοῦν ἡβρωνόμην ἐν εἰ ἠπιστάμην ταῦτα· ἀλλ' οὐ γὰρ ἐπίσταμαι,—'but the fact is I don't:' *i.e.* ἀλλ' (οὐχ ἁβρύνομαι). Compare *at enim.* Three other views of the passage require notice:—(1) Porson:—σ' ὑποδείσαντες, referring ἀλλὰ to πτήξειαν ἄν, and making ὅτε γάρ... πτηνῶν ἀγέλαι a parenthesis.—(2) Schneidewin, omitting the words δ' ὑποδείσαντες:—ἀλλὰ—ὅτε γὰρ δὴ τὸ σὸν ὄμμ' ἀπέδραν παταγοῦσιν ὅτε πτηνῶν ἀγέλαι μέγαν αἰγυπιὸν (ἀποδράσαι)—πτήξειαν ἄν, κ.τ.λ.—(3) Lobeck retains δ' ὑποδείσαντες, but refers ἀλλά to πτήξειαν ἄν, and regards δέ as inserted 'vel ad redordiendum ἀλλά, vel ob interpositum παταγοῦσι:' *i.e.* ἀλλά—(ὅτε γὰρ δὴ ...ἀπέδραν...παταγοῦσι,)—μέγαν αἰγυπιὸν δ' (δέ resuming ἀλλά—'but, I say') ὑποδείσαντες...πτήξειαν ἄν.

171 σιγῇ ... ἄφωνοι.] 'Still and dumb,'—σιγῇ implying hushed, motionless awe. Cf. Pind. *P.* IV. 100, ἔπταξαν δ' ἀκίνητοι σιωπᾷ (the heroes at Medea's words).

172—181. Metres of the strophe:—

V. 172. ἦ ῥά σέ | ταυρόπολ|ά τ' ἄτρ|ομος| ἀρτέμ|ις|: dactylic tetrameter.

V. 173. ὦ μέγαλ|ά φάντ|ω|: dactylic dimeter hypercatal.

V. 174. μάντερ|αῖον χῶ|ρ' ἐς ἔμ|ας|: trochaic dimeter catal.

V. 175. ὤρμασ|ε δ' ἀν|δάμ||ου τ' ἄπ|ειρ|βοῦς ἀγέλ|ειάς|: iambic penthemimer: dactylic trimeter.

V. 176. ἦ πού|κ.τ.λ. Iambic trimeter.

V. 177. ἦ ῥά κλύτ|ων ὑπάρ|χων||: dactylic dimeter hypercatal.

V. 178. ψευσθείσ|ᾄδῶρ|ος||εἶτ' ἐλάφ|ᾳβολῆ||ας|: iambic penthemimer, —dactylic dimeter hypercatal.;—forming together the verse called *λαμβίλεγον*.

V. 179. ἦ χάλκ|ὀδώρ|ας|κ.τ.λ.: the same.

Vv. 180, 1. μόμφαν | ἔχων | κ.τ.λ.: the same.

V. 182. μάχαν|αῖς τί||τῶν τό | λῶβαν: trochaic dipodia: dactylic dimeter.

172—181. Hitherto the chorus have not even entertained the possibility of the charge against Ajax being true. But now they begin to ask themselves if it is possible that Ajax may have been driven to such an act by the wrath of some offended deity? Of his own accord he would never have done it. But an irresistible doom may have coerced him.

172 ἦ ῥά.] 'Can it be, *after all* (ῥα),'—'can it be in truth,'—that a god impelled thee?—ῥα serving to give a *thoughtful* tone to the question, by suggesting a foregone train of reflection that has led up to it.

Ταυροπόλα Διὸς Ἄρτεμις.] 'The Tauric Artemis, child of Zeus.' Ταυροπόλα ('managing, *i.e.* 'riding on,' a bull, as Artemis is represented

ὦ μεγάλα φάτις, ὦ
μάτερ αἰσχύνας ἐμᾶς,
ὥρμασε πανδάμους ἐπὶ βοῦς ἀγελαίας, 175
ἤ πού τινος νίκας ἀκάρπωτον χάριν,
ἤ ῥα κλυτῶν ἐνάρων
ψευσθεῖσ', ἀδώροις εἴτ' ἐλαφηβολίαις;

in some of the Tauric coins) here = Ταυρική. According to the ancient Attic legend, the orgiastic worship of the 'Tauric' Artemis was brought to Attica by Orestes and Iphigenia. They landed at Halae Araphenides on the E. coast, and there deposited the ancient image (ξόανον) of the goddess which they had brought from the Chersonese. A temple of Artemis Tauropolos at Halae Araphenides is noticed by Strabo (IX. 399). At the neighbouring Brauron the kindred worship of Artemis Brauronia was established. The *Tauri* of the Chersonese had from ancient times worshipped a virgin goddess called Oreiloche (Ammian. Marcell. XXII. 8, 34), to whom they sacrificed strangers landing on their shores. This goddess they identified with Iphigeneia (Her. IV. 103). The only historical evidence for the epithet 'Taurica' of Artemis being derived from the Tauri of the Chersonese refers to a comparatively late period. A Dorian colony from Heraclea in Pontus (itself founded in 550 B.C.) took possession (probably about 500 B.C.) of the small peninsula, thence known as the 'Heracleotic,' on the W. coast of the Tauric Chersonese. They identified the Tauric cult of Oreiloche with the worship of Artemis, to whom they gave the title 'Taurica,' and built a temple on the headland thence called Parthenium (Strabo, p. 308). But in Attica and other ancient seats of this worship the epithet ταυρική may originally have referred merely to the prominence of blood-offerings in an orgiastic ritual of Artemis. She is mentioned here as the possible instigator of the onslaught, since it had provided her with her favourite sacrifice,—the blood of bulls (v. 297).

Ταυροστόλα.] For the form, cf. πολυφόρβη, Hes. *Theog.* 912; Ἱππωσόα, Pind. *O.* III. 47; Γοργοφόνη, Eur. *Ion*, 1478.

Διός.] '(Daughter) of Zeus.' This was the usual form in legal or public documents, *e.g.* Δημοσθένης Δημοσθένους Παιανιεὺς μαρτυρεῖ, κ.τ.λ. Cf. v. 952, Ζηνὸς ἡ θευὴ θεός. But vv. 401, 450, ἡ Διός.

173 ὦ μεγάλα φάτις, κ.τ.λ.] Parenthetical—(O the dread rumour, parent of my shame!)

176 ἀκάρπωτον χάριν.] Cf. Eur. *I. T.* 566, κακῆς γυναικὸς χάριν ἔχαιρον ἀπώλετο.—Schneidewin ἀκάρπωτος χάριν, comparing ἀνήκεστος, ἔξαρνος, φόβιμος with the accusative.

177 ἤ ῥα.] 'Or else—.' Hermann suggested ἥρα (= ἕνεκα), on the ground that, though ἤ ῥα is frequent in questions, no example can be found of ἤ ῥα in the second clause of a sentence. But at least the meaning of ῥα affords no reason against its being so used.

ἐνάρων.] The two clauses—νίκας ἀκάρπωτον χάριν and ἐνάρων ψευσθεῖσα,—contemplate two distinct cases. Ajax may have omitted after a victory to honour Artemis with sacrifice (νικητήρια θύειν) on behalf of those who had fought under his command. Or he may have broken a private compact between himself and the goddess,—a vow of arms or other spoil, made on his own account when going into battle.

178 εἴτε.] ἤ...εἴτε: cf. Eur. *Alc.* 114, ἤ Ἀνείας | εἴτ' ἐπὶ τὰς ἀνάδρους | Ἀμμωνίδας ἕδρας: Plat. *Leges.* IX. p. 862 D, εἴτε ἔργοις ἤ λόγοις.

ἐλαφηβολίαις.] Causal dative;

ἢ χαλκοθώραξ ἤ τιν' Ἐνυάλιος
μομφὰν ἔχων ξυνοῦ δορὸς ἐννυχίοις 180
μαχαναῖς ἐτίσατο λώβαν;

ἀντιστροφή.

οὔ ποτε γὰρ φρενόθεν γ' ἐπ' ἀριστερά, 183
παῖ Τελαμῶνος, ἔβας
τόσσον ἐν πολμναις πίτνων 185
ἥκοι γὰρ ἂν θεία νόσος· ἀλλ' ἀπερύκοι

Thuc. III. 98, τοῖς πεπραγμένοις φοβούμενοι τοὺς Ἀθηναίους, fearing the Athenians on account of what had occurred.—Madv. *Synt.* § 41.

ἀδώρους.] '(Deer slain) without a thank-offering.'—Hermann: 'Consentiunt et libri et scholiastae in lect. ψευσθεῖσα δώροις;' *i.e.* 'deceived by, through,—in the matter of,—gifts of spoils.'

179 ἢ...ἤ.] *i.e.* ἢ Ἐνυάλιος—ἢ ἐτίσατο; 'or Enyalius—can he have...?' The ἢ is awkward and probably wrong. The sense would lead us to conjecture δή,—'or was it *then*' ('to make a last guess').—Several remedies have been suggested:—(1) Lobeck, ἤντινα,=ἥντινα οὖν: cf. Plat. *Hipp. Ma.* p. 282 D, πλέον ἀργόριον ἀπὸ σοφίας εἰργάσται ἢ ἕλλος δημιουργὸς ἀφ' ἥστινος τέχνης:—(2) Hermann, Elmsley, Wunder, εἴτ': *i.e.* μομφὰν ἔχων, εἴτινα εἶχεν. Cf. Xen. *Anab.* v. 3. 4, οἱ δὲ ἕλλοι ἀπώλοντο ὑπό τε τῶν πολεμίων...καὶ εἴ τις νόσῳ. (3) Schol. ἢ, distinguishing Χαλκοθώραξ, Ares, from Ἐνύαλιος. (4) Schneidewin *vel.*

Ἐνύαλιος.] From Ἐνυώ, *Bellona*, comes the adjective ἐνύαλιος,—in Homer, sometimes an epithet of Ares,—sometimes another name for him (compare *Il.* XX. 38 and 69). In later poets Enyalius is a distinct deity, son of Ares and Enyo. See Ar. *Pax* 457, Ἄρῃ δὲ μὴ;...μηδ' Ἐνυαλίῳ γε; The oath of the ephebi ran in the names of Ἀγραυλος, Ἐνυάλιος, Ἄρης, Ζεύς. Here, Enyalius is spoken of as favouring the Greeks; whereas the Homeric *Ares* inclined to the Trojans (*Il.* XX. 38). In Salamis, the island of Ajax, a yearly sacrifice was offered by the Athenian archon polemarch to Artemis Agrotera, and to Enyalius in a chapel sacred to him (Plut. *Vit. Sol.* c. 9).

180 μομφὰν...δορός.] 'Resenting slight to his aiding spear;' *i.e.* having helped Ajax in battle, and received no sacrifice or offerings in return.

ξυνοῦ.] Cf. Eur. *Tro.* 58, πρὸς σὴν ἀφίγμαι δόναμιν, ὡς κοινὴν λάβω: Soph. *O. C.* 632, δορὸξενος | κοινὴ... ἑστία.

δορός.] Angry 'about' his spear: *Ant.* 1177, πατρὶ μηνίσας φόνου.—Madv. *Synt.* § 61 *b.* 1.

ἐννυχίοις μαχαναῖς.] 'Nightly wiles,' *i.e.* subtle and malignant promptings, visiting Ajax at dead of night, and beguiling him into his fatal attempt.

183 οὔ ποτε γὰρ...πίτνων.] 'For never of thy own heart, son of Telamon, canst thou have gone so far astray as to fall upon the flocks.'—φρενόθεν γε, *sponte tua*,—of your own unbiassed choice,—unstimulated by solicitation or impulse from without. Others join φρενόθεν ἐπ' ἀριστερά, to the leftward of your mind: but φρενόθεν =, not φρενός, but ἐκ φρενός: and γε seems decisive for taking φρενόθεν alone.

ἐπ' ἀριστερά...ἔβας.] *i.e.* οὕτω σταιὸς ἐν ἐφέσῃ. Aesch. *P.V.* 902, ἔξω δὲ δρόμου φέρομαι λύσσῃ | πνεύματι μαργῷ.

185 τόσσον...πίτνων.]=τόσσον... ὅσον πίτνων. Cf. *Ant.* 752, ἢ κἀπιτελῶν δὴ ἐπεξέρχει θυμοῦ;

186 ἥκοι γὰρ ἂν...φόνιν.] 'The

καὶ Ζεὺς κακὰν καὶ Φοῖβος Ἀργείων φάτιν.
εἰ δ' ὑποβαλλόμενοι
κλέπτουσι μύθους οἱ μεγάλοι βασιλῆς,
ἢ τᾶς ἀσώτου Σισυφιδᾶν γενεᾶς, / 190
μὴ μή μ', ἄναξ, ἐθ' ὧδ' ἐφάλοις κλισίαις
ὄμμ' ἔχων κακὰν φάτιν ἄρῃ. 193

fact of your having slain the flocks would prove nothing against your native disposition: *for* the visitation of madness must come, if the gods so will it; and that can pervert the very best disposition. If, however, this story is a mere slander invented by the Greeks, then may both Zeus and Phoebus shield you from their malice.'

ἥκοι ἄν.] '*Must* come:' cf. v. 88, μένομ' ἄν, 'remain I *must*.'

187 Ζεύς.] Since from Zeus came φήμαι, those mysterious rumours which originate no one can tell how —κλῃδόνες (Aesch. *P. V.* 494), ominous sounds—ὄμφαί, divine utterances or intimations. Cf. *Il.* VIII. 250 (when, in answer to the prayer of Odysseus, Zeus has sent an eagle), ἔνθα Πανομφαίῳ Ζηνὶ μέζεσκον Ἀχαιοί, 'to Zeus, who speaks in every sign.' Cf. v. 824 *seqq.*

Φοῖβος.] As Ἀποτρόπαιος—Ἀλεξίκακος—Προστατήριος.

188 εἰ δέ, κ.τ.λ.] The chorus have briefly considered the possibility of Ajax having done the deed in madness (vv. 172—187). They now revert to their original belief that he has not done it at all. This belief is implied by the use of εἰ with indicative:—'but *seeing that* they are only slandering thee...arise,' &c.

ὑποβάλλομενοι.] 'Fathering their own lies upon thee:' lit., 'substituting' (falsehood for truth) — suggesting false charges. Eur. *Alc.* 639, μαστῷ γυναικὸς σῆς ὑπεβλήθην λέβρα: Soph. *O. C.* 794, τὸ σὸν δ' ἀφῖκται δεῦρ' ὑπόβλητον στόμα, 'suborned.'

189 κλέπτουσι μύθους.] 'Spread furtive rumours:' cf. *El.* 37, κλέψαι ...ἐνδίκους σφαγάς, 'to snatch lawful vengeance by stealth.'

βασιλῆς.] Old Attic for βασιλεῖς: cf. Πλαταιῆς (Thuc.) &c.

190 ἢ ... γενεᾶς.] *i. e.* βασιλῆς. Schneid. χὠ τᾶς, κ. τ. λ.

Σισυφιδᾶν.] Anticleia, the mother of Odysseus, was with child by Sisyphus when she married Laertes; cf. *Phil.* 417, where Odysseus is called εὐμπόλητος Σισύφου Λαερτίᾳ, 'the son of Sisyphus, put off upon Laertes.' Sisyphus, king of Corinth—ὁ κέρδιστος γένετ' ἀνδρῶν (*Il.* VI. 153) —appears in early legends as the son of Aeolus, but in later, as the son of Autolycus, ὃς ἀνθρώπους ἐκέκαστο | κλεπτοσύνῃ θ' ὅρκῳ τε. (*Od.* XIX. 395.) Both Laertes and Autolycus traced their descent from Hermes,—ὃς γε φηλητῶν ἄναξ, auct. *Rhes.* 217. According to the legend, the dynasty of the Sisyphids was overthrown by the Heraclid Aletes, shortly after the return of the Heracleidae,—when Corinth, previously Aeolic, became Dorian.

191 'μή με...φάτιν ἄρῃ.] 'Do not win an evil name to my reproach.' μή με κακὰν-φάτιν-ἄρῃ = μή με διαβάλῃ, αὐτὸς διαβαλλόμενος. Cf. *El.* 123, τάκεις-οἰμωγάν (= οἰμώζεις) Ἀγαμέμνονα: Aesch. *Suppl.* 528, γένος νέωσον-εὔφρων'-αἶνον' = εὐφράνον αἶνε: *ib.* 627, μήποτε κτίσαι-βοᾶν μάχλον Ἄρη = μήποτε βοᾶν Ἄρη. Cf. Madv. *Synt.* § 26 *b*. Dindorf and Lobeck understand an elision of μοι. It is improbable that such an elision was ever admitted, except in οἶμοι. The passage *Phil.* 782, δέδοικα μή μ' ἀτελῆς εἰς ἐμέ, is easily explained by the ellipse of a verb governing the accus., (*e. g.* μένῃ or προλίπῃ,) the abruptness suiting the speaker's agitation.

κλισίαις.] Dative, since ὄμμ' ἔχων = ὄμμ' ἐνέχων.

ἐπῳδός.

ἀλλ' ἄνα ἐξ ἑδράνων, ὅπου μακραίωνι
στηρίζει ποτὲ τᾷδ' ἀγωνίᾳ σχολᾷ 195
ἅταν οὐρανίαν φλέγων. ἐχθρῶν δ' ὕβρις 196
ἀτάρβητος ὁρμᾶται 197
ἐν εὐανέμοις βάσσαις, 198

194—200. The ἐπῳδός, or sequel, in a lyric passage, to the regular ᾠδή of strophe and antistrophe. Dionysius Halicarn., Περὶ συνθέσεων ὀνομάτων, c. xix.: ἐν τάσαις δεῖ ταῖς στροφαῖς τε καὶ ἀντιστρόφοις τὰς αὐτὰς ἀγωγὰς ('measures') φυλάττειν ...περὶ δὲ τὰς καλουμένας ἐπῳδοὺς ἀμφότερα (μέλος and ῥυθμόν) κινεῖν ταὐτ' ἔξεστι.

Metres of the epode:—

V. 194. ἄλλ ἄνᾰ | ἔξ ἔδρᾰν|ῶν‖ ὅποῦ | μακρᾰῖ|ωνῖ | : dactylic dimeter hypercatal.: iambic tripodia.

V. 195. στῇρῖζ|εῖ ποᾰτᾰ | τᾷδ ‖ ἀγῶν|ῖῳ | σχολᾷ | : the same.

V. 196. ᾰτᾰν | οὐρᾰνῖ|ᾰν‖ φλἔγῶν| ἐχθρῶν δ | ὕβρις | : the same.

V. 197. ᾰτᾰρβῆτ|ὅς ὁρμᾰτᾰῖ | : bacchius: epitritus. (ἐπίτριτος = 'in the ratio of 4 to 3:' *i. e.* made up of a spondee, = 4 metrical 'times,' and a trochee or iambus, = 3 'times.')—An 'antispastic' verse: (ἀντίσπαστος, 'drawn in opposite directions',—a foot compounded of an iambus and a trochee, *e. g.* ᾰμᾰρτῆμᾰ.)

V. 198. ἔν | εὔἀνῖμοῖς | βᾰσσᾰῖς | : choriambus and spondee, preceded by ἐν as ἀνάκρουσις or 'backstroke,' (preparatory to the rhythm getting under weigh).

ἄνᾰστῶν | κἀχἐῥῶστῶν | : the same as v. 197.

V. 199. γλῶσσ|αῖ βᾰρῦἄλγ|ῆτῶς|: same as v. 198, ἔν | εὔἀνῖμοῖς βᾰσσᾰῖς.

V. 200. ἴμ|ουδᾰχὄς ἐστ|ἀκὲν | : the same.

194 ὅπου...ποτέ.] *ubicunque tandem*:—*i. e.* in whatever part of the αὐλεία or its precincta.—It would be wrong to join στηρίζει ποτέ, in the sense 'You have long been brooding': for ποτέ always refers to some particular point in time, and could not alone express indefinite duration: *e. g.* δεί ποτε means, 'at any given moment from time immemorial'—as we say, 'any time these hundred years': μέθες ποτέ, 'release me *sometime* or other'—*i. e.* 'at last'. But στηρίζει ποτέ could not stand for δεί ποτε στηρίζει.

195 ἀγωνίῳ σχολᾷ.] 'This pause' of many days 'from battle':—Ajax having shewn his sense of injury as Achilles does in the *Iliad*—by absenting himself from the battlefield, and leaving the Greeks to repent at leisure.

196 ἅταν οὐρανίαν φλέγων.] 'Inflaming the heaven-sent plague'. The Chorus, in using this phrase, do not assume that Ajax is labouring under a madness which has impelled him to slay the herds. But they regard the fact of his prolonged seclusion and despondency as a proof that some malign influence is working upon him. Some god is preparing his ruin by inflaming his resentment. He must arise and shake off the spell.

οὐρανίαν.] 'Heaven-sent'. Others render—'making the flame of ruin blaze *up to heaven*'—like Aesch. *Suppl.* 788, ὑψὺ δ' ὀμφὰν οὐρανίαν; and perhaps *Pers.* 574, ἀμβοάσον οὐρανὸν ἀχῇ. On the other hand, in Soph. *Ant.* 418, τυφὼν δείρας σκηπτοῦ, οὐράνιον ἄχος,—οὐρ. ἄχος apparently = θεῖαν νόσον just before (v. 421).

198 εὐανέμοις βάσσαις.] 'Breezy glens.' Even as an epithet of the

ἀπάντων καχαζόντων 199
γλώσσαις βαρυαλγήτως·
ἐμοὶ δ' ὄχος ἕστακεν. 200

ΤΕΚΜΗΣΣΑ

ναὸς ἀραγοὶ τῆς Αἴαντος,
γενεᾶς χθονίων ἀπ' Ἐρεχθειδῶν,

sea, or of a harbour (Eur. *Andr.* 746), εὔπρεμος was more than a mere equivalent for νήρεμος. In Theocritus (XXVIII. 5), πλόος εὔπρεμος means not 'a voyage *without* wind,' but 'a voyage with gentle winds.' And here the meaning must surely be 'cool, breezy glens,' rather than (as others take it) 'windless glens.' Cf. *Od.* XIX. 432, πτύχες ἠρεμόεσσαι. For βάθραις, cf. *Il.* XXI. 449, Ἴδης ἐν κνημοῖσι πολυπτύχου ὑληέσσης.

200 ἕστακεν.] Stands fixed,—'passes not away.' Lucian *Dea Syria* c. 6, καὶ σφίσι μεγάλα πένθεα ἵσταται. Cf. v. 1084, ἀλλ' ἑστάτω μοι καὶ δεδε.

201—595. This passage forms the ἐπεισόδιον πρῶτον. See Arist. *Poet.* 12. 25, ἐπεισόδιον δὲ μέρος ὅλον τραγῳδίας τὸ μεταξὺ ὅλων χορικῶν μελῶν: 'an episode is all that part of a tragedy which comes between whole choric songs.' There are in the *Ajax* three ἐπεισόδια, separated by three στάσιμα μέλη: (1) πρῶτον, 201—595: στάσιμον πρῶτον, 596—645: (2) δεύτερον, 646—692: στάσιμον δεύτερον, 693—718: (3) τρίτον, 719—1184: στάσιμον τρίτον, 1185—1222.

201—262. This passage forms a κομμός: see Arist. *Poet.* 12. 25, κομμὸς δὲ θρῆνος κοινὸς χοροῦ καὶ ἀπὸ σκηνῆς: 'the Commos is a joint dirge, by the chorus, and from the stage'—*i. e.* between the chorus at the θυμέλη and the actor on the λογεῖον.

Enter TECMESSA *from the interior of the tent.*—Vv. 201—262. *T.* Mariners of Ajax, sons of the Erechtheidae, sorrow is our portion who love the house of Telamon: Ajax lies vext with a turbid storm of frenzy.—*Ch.* And what deed of his has thus troubled the stillness of the past night?—*T.* In his madness he has been disgraced for ever:—heaped within the tent thou mayest see the victims he has butchered.——*Ch.* Then the Greeks say true—and he—what can save him?—will they spare the slaughterer of their flocks?—*T.* Alas—thence, then—from the *public* pastures—came the captives that he tormented—scourged—butchered!—*Ch.* Nothing remains for us but shame and flight—the Atreidae threaten us fiercely—we shall be stoned to death by our master's side, whom a dire fate sways.—*T.* It sways him no longer: like a south gale, keen and short, his rage abates. And now he has the anguish of looking upon his own wild work.

201—233. Tecmessa comes to tell the Chorus that Ajax has gone mad, and has wreaked his madness on some cattle which he brought to the tent. But she does not know that he stands accused of an onslaught on the public flocks and herds. The Chorus perceive from her tidings that the current rumour is true: and Tecmessa learns from them that Ajax has incurred—not merely the disgrace of fatuous violence—but peril from the anger of the Greeks.

201 ἀραγοί.] 'Mariners' of the ship of Ajax. Cf. vv. 356, 565.

202 γενεᾶς...Ἐρεχθειδῶν.] 'Of

ἔχομεν στοναχὰς οἱ κηδόμενοι
τοῦ Τελαμῶνος τηλόθεν οἴκου.
νῦν γὰρ ὁ δεινὸς μέγας ὠμοκρατὴς 205
Αἴας θολερῷ
κεῖται χειμῶνι νοσήσας.

ΧΟΡΟΣ

τί δ' ἐνήλλακται τῆς ἡρεμίας
νὺξ ἥδε βάρος;
παῖ τοῦ Φρυγίοιο Τελεύταντος, 210

lineage sprung from (ἀπό, sc. ἡκούσης ἀπό) the Erectheidae of the soil.' For genitive γενεᾶς, cf. *Il.* XIX. 104, ἀνὴρ...τῶν ἀνδρῶν γενεῆς: Plato *Prot.* p. 316 B, Ἀπολλοδώρου υἱὸς, οἰκίας μεγάλης.—Madv. *Synt.* § 54 c.

Ἐρεχθειδῶν] = Ἀθηναίων,—like the titles Κεκροπίδαι,—παῖδες Ἡφαίστου,—παῖδες Κραναοῦ, or Κραναοί,—etc. Similarly the Thebans are Καδμεῖοι, the Argives Ἰναχίδαι.—Ἐρεχθεύς (ἐρέχθω, to rend) or Ἐριχθόνιος, was a name borne by two Attic heroes, first distinguished by Plato (*Critias* p. 110 A),—Κέκροπός τε καὶ Ἐρεχθέως καὶ Ἐριχθονίου. Erectheus I. figures in legend as the son of Hephaestus and Ge and father of Pandion: he was reared by Athene—instituted the Panathenaea in her honour—and built her temple on the Acropolis. Erectheus II., his grandson, was represented as the father of Cecrops, and as having instituted the worship of Demeter.—Salamis was independent till about 620 B.C., when it became subject to Megara. In 600 B.C. a war for its possession broke out between the Megarians and Athenians. The belligerents finally referred the question to Sparta, when Salamis was adjudged to Athens and became an Attic deme.

χθονίων] = αὐτοχθόνων. Cf. *O. C.* 947, Ἄρεος...πάγον | ἐγὼ ξυνῴδη χθόνιον ὄντ',—*i. e.* ἐγχώριον. Hesych. *s. v.* quotes χθονίους Ἰναχίδας from a tragic poet.

204 τηλόθεν.] ὁ τηλόθεν οἶκος = ὁ τῆλε οἶκος: cf. *Trach.* 315, γέρημα τῶν ἐκεῖθεν = τῶν ἐκεῖ: *id.* 601, ταῖς ἔσωθεν ξέναις = ταῖς ἔσω.

205 νῦν γάρ, κ.τ.λ.] *i. e.* ὁ πρόσθε δεινός, κ.τ.λ., νῦν...κεῖται.

ὠμοκρατής.] 'Rugged:' lit., 'crude, untamed in strength.' Cf. v. 548, ὠμοὶ τρόποι: v. 931, ὠμόφρων.

206 θολερῷ...νοσήσας.] 'Stricken with a turbid storm of frenzy'. νοσήσας, in an *announcement* of the calamity, is more forcible than νοσῶν.

208 τί δέ...βάρος.] 'And by what heavy chance has the night been varied from its wonted stillness?' The Chorus, informed that Ajax is mad, next inquire how that madness has manifested itself. 'And by what act, done in the frenzy that you speak of, has he caused so great a commotion? What is this deed of which the Greeks are talking?'

ἡρεμίας.] Hermann, Lobeck, and Wunder, τῆς ἀμερίας: *i. e.* τί τῆς ἡμερίας (ὥρας) ἡ νυκταρινὴ ἐνήλλακται; Schneidewin, εὐμαρίας.

209 βάρος.] ἐνήλλακται βάρος = ἐνήλλ. βαρεῖαν ἐναλλαγήν. Cf. *Trach.* 982, βάρος ἄπλετον ἐμμένον φρένῳ = βαρυτάτῳ μέριμναν μεριμνῇ.

210 Τελεύταντος.] Called Teuthras by later poets. Cf. v. 488.

λέγ', ἐπεί σε λέχος δουριάλωτον
στέρξας ἀνέχει θούριος Αἴας·
ὥστ' οὐκ ἂν ἄϊδρις ὑπείποις.

ΤΕΚΜΗΣΣΑ

πῶς δῆτα λέγω λόγον ἄρρητον;
θανάτῳ γὰρ ἴσον πάθος ἐκπεύσει. 215
μανίᾳ γὰρ ἁλοὺς ἡμῖν ὁ κλεινὸς
νύκτερος Αἴας ἀπελωβήθη.
τοιαῦτ' ἂν ἴδοις σκηνῆς ἔνδον
χειροδαΐκτα σφάγι' αἱμοβαφῆ,
κείνου χρηστήρια τἀνδρός. 220

Φρυγίοιο.] Porson (*ad Hec.* 120) quotes the verse as καὶ τοῦ Φρυγίου σὺ Τελεύταντος. Lobeck and Wunder read Φρυγίου Τελεύταντος (quasi Τελλεύταντος): cf. Aesch. *Theb.* 542, Παρθενόπαιος Ἀρκάς: *ib.* 483, Ἱππομέδοντος σχῆμα: Soph. *frag.* 785, Ἀλφεσίβοιαν.—Dindorf, on Φρυγίοιο, remarks that Euripides uses the Ionic termination even in senarii: *frag. Archelai* 2, ὃς ἐκ μελαμβρότοιο πληρούται θέρει | Λιθυστίδος γῆς.

211 λέχος δουριάλωτον.] 'A spear-won consort'—a prisoner of war, adjudged to the conqueror as a slave, (νῦν δ' εἰμὶ δούλη, v. 489), and chosen by him to be his concubine (ὁμεύνετις, v. 501), as opposed to κουριδίῳ λέχει. Cf. Eur. *El.* 479, ἄνακτα....ἔκανες....Τύνδαρι, | σὰ λέχεα,—'thy spouse.'

212 στέρξας ἀνέχει.] Literally, 'having formed an attachment to thee, *upholds* thee'—*i. e.* 'is *constant* in his love to thee.' Cf. *Od.* XIX. 111, ὃς εὐδικίας ἀνέχῃσι—'*maintains* just judgments:' Eur. *Hec.* 123, βάκχης | ἀνέχων λέκτρ' Ἀγαμέμνων, '*constant to* the bed of Casandra:' Soph. *O. C.* 674, αἠδὼν τὸν οἰνῶν' ἀνέχουσα κισσόν,—lit., 'upholding,' *i. e.* 'steadily patronising,'—'constant to,' the ivy.

213 ὑπείποις.] 'Not therefore without insight wilt thou *hint*:' *i. e.* although it is not to be expected that you should have *witnessed* the deed of Ajax, you can probably make a good guess at its character.

216 ἡμῖν.] *El.* 272, τὸν αὐτόεντην ἡμῖν ἐν κοίτῃ πατρός,—'the murderer—(woe is me)—.'

217 ἀπελωβήθη.] 'Became a wreck'—was marred in mind and ruined in fame. Cf. v. 367, οἴμοι γέλωτος, οἷον ὑβρίσθην ἄρα, says Ajax—'alas, the ridicule—how have I been *disgraced*.'

νύκτερος.] We should have expected—ὁ κλεινὸς Αἴας νύκτερος ἀπελωβήθη. Tecmessa's first intention was to designate Ajax merely as ὁ κλεινός, 'our famous hero:' Αἴας is added by an afterthought, and out of its right place. Cf. v. 573, *note.*

218 τοιαῦτα.] Cf. v. 164, *note.*

σκηνῆς.] Not necessarily a canvas tent: see Eur. *Ion* 806, σκηνὰς ἐς ἱρὰς (of a temple): Thuc. I. 89, οἰκίαι...ἐν αἷς ἐσκήνησαν.

220 σφάγια...χρηστήρια.] 'Victims...*immolated* by no hand but his.' χρηστήρια,—offerings made on consulting an oracle—brings out more definitely the irony of σφάγια,—in itself a vague word. Cf. Aesch. *Theb.* 219, σφάγια καὶ χρηστήρια | θεοῖσιν ἕρδειν.

ΧΟΡΟΣ

στροφή.

οἷαν ἐδήλωσας ἀνδρὸς αἴθονος ἀγγελίαν ἄτλατον οὐδὲ φευκτάν,
τῶν μεγάλων Δαναῶν ὕπο κληζομέναν, 225
τὰν ὁ μέγας μῦθος ἀέξει.
οἶμοι φοβοῦμαι τὸ προσέρπον. περίφαντος ἀνὴρ θανεῖται, παραπλήκτῳ χερὶ συγκατακτὰς 230
κελαινοῖς ξίφεσιν βοτὰ καὶ βοτῆρας ἱππονώμας.

221—232. Metres of the strophe:—

V. 221. οἷαν | ἔδῃλ||ωσᾶς | ἀνδρὸς || αἴθωνὸς | ἀγγελ||ίᾶν || ἄτλᾶτ|ὸν οὐ| δὲ φευκτ|ᾶν|: iambic monometer: trochaic ditto: dactylic dimeter hypercatal.: iambic dimeter catal.

V. 225. τῶν μἔγἀλ|ῶν Δᾶνᾶ|ῶν ὕπὸ | κλῃζομἔν|ᾶν|: dactylic tetrameter hypercatal.

V. 226. τᾶν ὁ μἔγᾶς | μῦθὸς ᾶἔξ|ει|: choriambic dimeter hypercatal.

Vv. 227, 8. οἶμοἰ | φὸβοῦμ||αἰ τὸ πρὸσἔρπ|ὸν πἔρἰφᾶντ||ὸς ᾶνὴρ iambic monometer: choriambic dimeter: bacchius.

Vv. 229, 30. θᾶνἔῖτ||αἰ πἔρἀπλᾶκτ|ῷ χἔρἰ σῦγ|κἄτἄκτᾶς | iambus: choriambic dimeter: bacchius.

V. 231. κἐλαῦ||οῖς ξἴφἔσ|ἰν βὸτᾶ|| καὶ βὸτ|ῆρἔς | ἱπποὸ|νὼμἄς|: iambus: dactylic dimeter: trochaic dimeter.

221 ἀνδρός...ἀγγελίαν.] Thuc. VIII. 15, ἐς δὲ τὰς Ἀθήνας...ἀγγελία τῆς Χίου ἀφικνεῖται: v. 998, ὀξεῖα γάρ σου βάξις, κ.τ.λ.

αἴθονος.] 'Fiery.' Cf. Aesch. *Theb.* 442, ἀνὴρ δ' ἐπ' αὐτῷ...|αἴθων τέταικται λῆμα: auct. *Rhes.* 122, αἴθων γὰρ ἀνήρ.—*Form*—αἴθωνος for αἴθωνος. Cf. Theognis v. 481, τὰ νῆφοντ γίγνεται αἰσχρά. In Hes. *Opp.* 361, the reading αἴθονα λιμὸν is supported by Epigr. *ap.* Aeschin. *Ctes.* p. 184, λιμὸν τ' αἴθωνα κρατερὸν τ' ἐπάγοντες Ἄρηα. So Αἴσων, Αἴσωνος,—Ἀκταίων, Ἀκταίωνος (Eur.). Others, αἴθωνος: but see Eustath. p. 862, 10: φέρεται αἴθων βοῦς καὶ σίδηρος (cf. v. 147), καὶ ἄνθρωπος καὶ λέων. αἴθοψ δὲ οὐδεὶς αὐτῶν λέγοιτ' ἄν, ἀλλὰ τοὔνομα οἴνῳ μέλαν ἐπιτίθεται.

223 οὐδὲ φευκτάν.] 'But not to be evaded,'—*i. e.* incontestably true. For οὐδέ = ἀλλ' οὐ, cf. *Il.* XXIV. 25, ἔνθ' ἄλλοις μὲν πᾶσιν ἐήρυθαν, οὐδὲ ποθ' Ἥρῃ: Thuc. IV. 86, οὐκ ἐπὶ κακῷ, ἀλ' ἐλευθερώσει δέ.

225 τῶν μεγάλων Δαναῶν.] 'The mighty Greeks'—not the chiefs as opposed to the army in general,—but the mass of the Greeks as contrasted with the small band of Salaminians, who now feel that they stand apart, and must bear the brunt of a terrible public indignation.

229 περίφαντος...θανεῖται.] 'The man will die a signal death'—*i. e.* will be stoned to death in public: cf. v. 254. Some critics detect an unconscious prophecy of the hero's death before the eyes of the audience; but this seems both far-fetched and prosaic.

230 χερὶ...ξίφεσιν. The part (ξίφεσιν) in apposition with the whole: cf. v. 310, ὄνυξι συλλαβὼν χερί.—For plural ξίφεσιν cf. Pind. *P.* IV. 431, Φρίξον μάχαιραι: Eur. *Ion* 192, ἄραις (the scimitar of Perseus:) *Il. F.* 108, βάκτρα: Aesch. *Ag.* 1236, σκῆπτρα.

231 κελαινοῖς.] 'Dark-gleaming.' Cf. v. 147, αἴθων σίδηρος: v. 1025, αἰόλοι κνώδων: Hes. *Opp.* 150, χαλκῷ δ' εἰργάζοντο, μέλας δ' οὐκ ἔσκε σίδηρος: *Il.* XXIII. 850, λοῦτρα σίδηρον. Others, 'dark with blood;' as

ΤΕΚΜΗΣΣΑ

ὤμοι· κεῖθεν κεῖθεν ἄρ' ἡμῖν 233
δεσμῶτιν ἄγων ἤλυθε πολύμυαν·
ὃν τὴν μὲν ἔσω σφάζ' ἐπὶ γαίας, 235
τὰ δὲ πλευροκοπῶν δίχ' ἀνερρήγνυ.
δύο δ' ἀργίποδας κριοὺς ἀνελὼν
τοῦ μὲν κεφαλὴν καὶ γλῶσσαν ἄκραν
ῥίπτει θερίσας, τὸν δ' ὀρθὸν ἄνω

κελαινὰ λόγχα (probably) in *Trach.* 856.

ἱππονόμας.] 'Guiding' or 'tending' the horses of the Greek army on the plains of the Scamander,—ἱππομανὴς λειμών, v. 144. The word usu. = 'guiding' horses in the sense of riding or driving, *e. g.* Ar. *Nub.* 571, τὸν δ' ἱππονόμαν δι...κατέχει | γῆς πέδον — Poseidon Hippius, who was represented riding, or in a chariot. The old reading ἱππονόμους violates the metre of the antistrophe, v. 255, ἄ|πλατός | ἴσχει.

233 κεῖθεν.] 'Alas, *thence*, then,—from *those* pastures,'—&c. Tecmessa now learns for the first time that Ajax had taken his victims from the public flocks and herds.

234 πολύμυαν...ὅν.] Thuc. III. 4, τὸ τῶν Ἀθηναίων ναυτικὸν, οἱ ὅρμουν ἐν τῇ Μαλέᾳ.

235 ὃν τὴν μὲν...ἀνερρήγνυ.] 'Of part, he cut the throats on the floor within; others, hacking their sides he tore asunder.'—ἐπὶ γαίας—where they stood upon the floor: while the other sheep, after having their sides gashed and hacked with the sword, were caught up and torn asunder with his hands.

τὴν μὲν.] Sc. πολύμυαν. Thuc. I. 2, τὸν γῆν τὴ ἀρίστῃ.

ἔσω.] *i. e.* in the tent,—referring to the whole series of incidents that followed his arrival. Schneidewin joins ἔσω ἔσφαξε, 'stabbed to the heart' (πέπληγμαι...ἔσω, Aesch. *Ag.* 1314). But σφάζειν = 'to cut the throat:' cf. v. 298.

237 δύο...κριούς.] The representatives, for Ajax, of Agamemnon and Menelaus, whom he always mentions together (vv. 57, 389, 445). Already, in his first onslaught, he believed himself to have slain them (v. 57); but a madman would not remember this. 'Odysseus' (v. 105) escaped altogether: for before he had been flogged, Ajax was summoned forth by Athene (vv. 105—110); and, after the dialogue, Ajax slowly recovered his senses (vv. 305, 6).

ἀργίποδας.] 'White-footed.' ἀργὸς comes from the root ΑΡΓ, *splendere:* cf. *O. C.* 670, ἀργῆς Κολωνὸς, 'the white (chalky) hills of Colonus:' ἀργυφεσσα Λόκαστος, Κάμειρος (Homer), 'bright'—conspicuously placed: πόλις ἐν ἀργέντι μαστῷ (Pind. *P.* IV. 14), of *Cyrene* on its tableland conspicuous from the sea: Ἀργινοῦσσαι, 'the gleaming islands' (cf. nitentes *Cyclades*, Hor. I. 14, 20). In Homer, πόδας ἀργὸς, ἀργίποδες, no doubt = 'with glancing (*i. e. swift*) feet.'

238 γλῶσσαν ἄκραν.] Before flinging down the severed head, he cut off the tongue's end. γλῶσσα ἄκρα could scarcely mean, like πρυμνὴ γλῶσσα in Homer, 'the tongue from its roots'.

239 ῥίπτει.] Most of the MSS. have ῥιπτεῖ. Hermann prefers ῥίπτει, as = *facit*, whereas ῥιπτεῖ = *jactat*. Lobeck, however, shews at length that ῥιπτεῖν was used indifferently with ῥίπτειν, and cannot be

κίονι δήσας 240
μέγαν ἱπποδέτην ῥυτῆρα λαβὼν
παίει λιγυρᾷ μάστιγι διπλῇ,
κακὰ δεννάζων ῥήμαθ', ἃ δαίμων
οὐδεὶς ἀνδρῶν ἐδίδαξεν.

ΧΟΡΟΣ

ἀντιστροφή.

ἄρα τιν' ἤδη κάρα καλύμμασι κρυψάμενον ποδῶν κλοπὰν
ἀρέσθαι,

distinguished from it as meaning either 'to throw often' or 'to throw violently.' After examining three alleged instances of a similar difference in meaning,—φόρω, φορέω—κύω, κυῶ—πίτνω, πιτνῶ,—Lobeck concludes that such variations of form probably corresponded to varying shades of sense, but to shades which the extant evidence does not enable us to define.

ἄνω.] ἄνω was required to reinforce ὀρθόν, since a quadruped is in the ordinary sense ὀρθός, 'upright,' when it has all four legs on the ground. But Ajax lashed ὑφ' the ram by its fore feet, as if he were dealing with a human prisoner.

240 κίονι.] 'Ἐπί a pillar' (local dative): not 'ἐς a pillar,' which would be πρὸς κίονα (v. 108), or πρὸς κίονι (Aesch. *P. V.* 15).

241 ῥυτῆρα.] Schol. δεσμεύσας τὸν χαλινόν.

242 μάστιγι.] Hence the title Αἴας μαστιγοφόρος,—(since Ajax appears at v. 92 with the lash in his hand,)—under which this play is mentioned by Athenaeus, Zenobius, and Eustathius. In the didascaliae it is simply Αἴας. Dicaearchus calls it Αἴαντος θάνατος. The addition of μαστιγοφόρος was convenient as distinguishing the tragedy of Sophocles from dramas concerning the Locrian Ajax, and also from (1) the Αἴας μαινόμενος of Astydamas, a pupil of Isocrates: (2) the Αἴας of Theodectes, circ. 350 B.C., mentioned by Arist. *Rhet.* II. 23. Similarly the *Hippolytus* of Euripides was sometimes distinguished as στεφανηφόρος: see *Hippol.* 1425.

243 δεννάζων.] Her. IX. 107, παρὰ δὲ ποῖσι Πέρσησι 'γυναικὸς κακίω' ἀκούσαι δέννος μέγιστός ἐστι.—Hesych. δεννός (adjective) = κακολόγος.

δαίμων.] The first intimation that Tecmessa shares the belief of the Chorus (vv. 172—185), and surmises that a πληγὴ ἐκ θεοῦ has fallen. Cf. the remark of the messenger in *O. T.* 1258, when he relates the finding of Iocasta by Oedipus in his frenzy—λυσσῶντι δ' αὐτῷ δαιμόνων δείκνυσί τις, | οὐδεὶς γὰρ ἀνδρῶν.

244 οὐδεὶς ἀνδρῶν.] For ἀνδρῶν = ἀνθρώπων, cf. v. 64 *note*.—Hermann understands δαίμων οὐδεὶς ἀνδρῶν as meaning, οὐδεὶς δαίμων καὶ οὐδεὶς ἀνδρῶν. But in such ellipses οὔτε (or more rarely οὐδέ,)—not καὶ οὔ,—connects the words: *e. g.* Pind. *P.* III. 54, ἔργοις οὔτε βουλαῖς: Lucian *Asin.* c. 22, χρυσίον οὐδὲ ἀργύριον οὐδὲ ἄλλο οὐδέν.

245 κάρα...κρυψάμενον.] Not in order to avoid recognition, but as a mark of grief and shame. The Chorus are overwhelmed with shame at hearing the details of their chief's frenzy. ἐγκαλύπτεσθαι,—to cover the face,—was an ordinary mark of shame or grief: *e. g.* Aeschin. *de Fals. Legat.* p. 42, τά γε δὴ κατεγέλαστα πάντελῶς, ἐφ' οἷς οἱ συμπρέσβεις ἐνεκαλύψαντο: Dem. *Χερ.* p.

ἢ θοὺν εἰρεσίας ζυγὸν ἑζόμενον
πουντοπόρῳ ναῦ μεθεῖναι. 250
τοίας ἐρέσσουσιν ἀπειλὰς δικρατεῖς Ἀτρεῖδαι
καθ' ἡμῶν· πεφόβημαι λιθόλευστον Ἄρη
ξυναλγεῖν μετὰ τοῦδε τυπεὶς, τὸν αἰσ' ἄπλατος ἴσχει. 255

ΤΕΚΜΗΣΣΑ

οὐκέτι· λαμπρᾶς γὰρ ἄτερ στεροπᾶς 257
ᾔξας ὀξὺς νότος ὡς λήγει,
καὶ νῦν φρόνιμος νέον ἄλγος ἔχει.
τὸ γὰρ ἐσλεύσσειν οἰκεῖα πάθη, 260

1485. 9, τῆς Ἀριστογείτονος κρίσεως ἀναμνησθέντες ἐγκαλύψασθε: Plato *Phaed.* p. 118 A, ἐγκαλυψάμενος ἀπέκλαον ἐμαυτόν. Cf. Liv. IV. 12. *Multi ex plebe spe amissa...capitibus obvolutis se in Tiberim praecipitaverunt.*

ποδοῖν.] The dual brings out the notion of the individual. In this flight each man must be for himself; it is to be a *sauve qui peut.*

κλοπάν.] Eur. *Or.* 1499, ἐκκλέπτειν πόδα.

ἀρίσθαι.] Auct. *Rhes.* 54, αἱρεσθαι φυγὴν, *fugam capessere.*

249 ζυγὸν ἑζόμενον.] ζυγὸν cognate accus.: cf. Eur. *Or.* 956, τρίποδα καθίζων: Aesch. *Ag.* 176, σέλμα ἡμένων.

250 μεθεῖναι.] 'Give her way' to the ship. Cf. Eur. *frag. Phaeth.* v. 7, κρούσας πλευρὰν...ἀχημάτων, μεθῆκεν, *i. e.* 'gave the horses their heads:' Virg. *Aen.* VI. 1, *classique immittit habenas.*

251 τοίας.] Cf. v. 164, *note.*

ἐρέσσουσιν.] 'Ply.' *Ant.* 159, μᾶτιν ἐρέσσων: Aesch. *Theb.* 849, γόων...ἐρέσσετε πίτυλον.

252 πεφόβημαι.] Cf. v. 139, *note.*

253 λιθόλευστον Ἄρη.] 'Death by stoning,'—the doom of public criminals in the heroic age: *Il.* III. 57, ἠέ κεν ἤδη | λίθῳ ἔσσο χεσθεὶς κακὸν ἔνεκ' ἔσσι ἔργου: Aesch. *Ag.* 1594, οὔ φημ' ἀλόξειν...τὸ σὸν κάρα δημορριφεῖ, σάφ' ἴσθι, λευσίμου ἀράς.

Ἄρη.] *Caedem.* Pind. *P.* XI. 55, χρονίῳ σὺν Ἄρει | πέφυν τε πατέρα θῆκέ τ' Αἴγισθον ἐν φονεῖν.

255 αἰσ' ἄπλατος.] 'A fate of lonely horror.' The epithet ἄπλατος—often used in the general sense of 'terrible'—is peculiarly suitable to this context. The doom of Ajax is one which isolates him. None may take their stand beside him without danger of expiating their sympathy with their lives.

257 οὐκέτι.] Sc. ἡ μανία ἔχει αὐτόν.

λαμπρᾶς γὰρ ... λήγει.] 'Like a keen south-gale, when it has rushed up without the lightning's glare, his rage abates.' Cf. Seneca *de Ira* I. 16, *ventorum instar qui sine pertinacia vehementes sunt:* Hor. *Od.* I. 7. 16, Albus *ut obscuro deterget nubila caelo Saepe* Notus, etc. Schneidewin quotes Ibycus *frag.* 1. 7, who compares *obstinate* passion to the Thracian *Boreas*, 'raging amid lightnings,' ὑπὸ στεροπᾶς φλέγων.

260 οἰκεῖα πάθη.] 'Self-inflicted' woes—οἰκεῖοι implying, not merely that the suffering is confined to oneself, but that it has originated with oneself. Cf. *El.* 215, οἰκείαι εἰς ἄτας | ἐμπίπτεις, 'you incur woes of your own making'—brought upon you by your own imprudence.

μηδενὸς ἄλλου παραπράξαντος,
μεγάλας ὀδύνας ὑποτείνει.

ΧΟΡΟΣ

ἀλλ' εἰ πέπαυται, κάρτ' ἂν εὐτυχεῖν δοκῶ·
φρούδου γὰρ ἤδη τοῦ κακοῦ μείων λόγος.

ΤΕΚΜΗΣΣΑ

πότερα δ' ἄν, εἰ νέμοι τις αἵρεσιν, λάβοις, 265
φίλους ἀνιῶν αὐτὸς ἡδονὰς ἔχειν,
ἢ κοινὸς ἐν κοινοῖσι λυπεῖσθαι ξυνών;

262 ὑποτείνει.] 'Lays sharp pangs to the soul.' Dem. *de Synt.* p. 172. 24, τὰς ἐλπίδας ὑμῖν ὑποτείνων.

263—347. *Ch.* Nay, all will soon be well, if the frenzy has departed. —*T.* But with its departure has come a sense of his own plight. Is it a gain that he should suffer as much as we do?—*Ch.* If his spirits are still prostrate, this must indeed be a stroke of heaven. But on what wise did the madness first attack him?—*T.* It was midnight when he took his sword and sallied alone. He brought home a captive train of sheep and oxen, and fell to slaying and tormenting them,—then, rushing out, spoke wild words to a phantom,—on coming in, flung himself down among the carcases, and there slowly regained his reason. And now he is plunged in a sullen despair, ominous of some dreadful deed. Help me, good friends—come in and speak to him.—*Ch.* Ill news, indeed, Tecmessa.—*T.* And worse may be in store—heard ye his shrieks—he calls for my child—for his brother—what can he mean?—*Ch.* Open there!—Perchance our presence will restrain him.—*T.* Lo, I throw wide the doors: behold the man,—his deeds, and his own plight.

263 κάρτ' ἂν εὐτυχεῖν δοκῶ.] 'I have good hopes that all may be well!' lit. 'that we probably (ἂν) are prosperous!' but εὐτυχῆσαι ἄν, 'that we shall prosper.' For ἂν with pres. infin., cf. Xen. *Anab.* II. 5. 18, εἰ ὑμᾶς ἐβουλόμεθα ἀπολέσαι,...ἀπορεῖν ἂν σοι δοκοῦμεν; 'if we wished to destroy you, think you that we should (now) be at a loss?' whereas ἀπορῆσαι ἄν would properly have corresponded to ἐβουλήθημεν ἄν: Xen. *Mem.* IV. 3. 15, δοκεῖ μοι οὐδ' ἂν εἷς... τοὺς θεοὺς ἀξίως ... ἀμείβεσθαι, 'I think that probably no one can,'—(it seems an actual impossibility in the nature of things): but ἀμείψασθαι ἄν, 'that no one could' (if he tried—implying that the experiment is yet to be made). Cf. Madv. *Synt.* § 173.

264 λόγος.] 'Account.' Cf. λόγον ἔχειν, ποιεῖσθαί τινος: ἐν λόγῳ εἶναι, etc. Soph. *frag.* 345, μόχθου γὰρ οὐδεὶς τοῦ παρελθόντος λόγος.

265—268 πότερα δ' ἄν...ξυνών.] 'You think that we are in better case because the frenzy of Ajax has passed off. But compare the actual with the recent state of things. *Then*, his madness was painful for his friends to witness; but *he*, at least, revelled in his delusions. *Now*, we his friends are still full of grief and anxiety; while he, restored to consciousness, shares our feelings. Thus the sum-total of suffering is increased. There is distress on both sides, and not on one only.'

267 κοινὸς ἐν κοινοῖσι.] 'Or to suffer in their company, *share for share*.' ἐν κοινοῖς, unnecessary to the

ΧΟΡΟΣ

τό τοι διπλάζον, ὦ γύναι, μεῖζον κακόν.

ΤΕΚΜΗΣΣΑ

ἡμεῖς ἄρ' οὐ νοσοῦντες ἀτώμεσθα νῦν.

ΧΟΡΟΣ

πῶς τοῦτ' ἔλεξας; οὐ κάτοιδ' ὅπως λέγεις. 270

ΤΕΚΜΗΣΣΑ

ἀνὴρ ἐκεῖνος, ἡνίκ' ἦν ἐν τῇ νόσῳ,
αὐτὸς μὲν ἥδεθ' οἷσιν εἶχετ' ἐν κακοῖς,
ἡμᾶς δὲ τοὺς φρονοῦντας ἡνία ξυνών· ἀνιάω
νῦν δ' ὡς ἔληξε κἀνέπνευσε τῆς νόσου,
κεῖνός τε λύπῃ πᾶς ἐλήλαται κακῇ 275
ἡμεῖς θ' ὁμοίως οὐδὲν ἧσσον ἡ πάρος.
ἆρ' ἔστι ταῦτα δὶς τόσ' ἐξ ἁπλῶν κακά;

sense, is added to enforce the idea of *reciprocity:* cf. v. 620, ἀφίλα παρ' ἀφίλοις: *Phil.* 633, ἴσος ὢν ἴσοις ἀνήρ, 'an equal dealer with my kind;' so ἑκὼν ἑκόντα, &c. Other instances may be noticed, (1) where the repetition has no special significance, but gives a general emphasis: v. 467, ξυμπεσὼν μόνος μόνοις: *Trach.* 613, θυτῆρα καινῷ καινὸν ἐν πεπλώματι: Her. II. 173, ἐν θρόνῳ σεμνῷ σεμνόν: (2) where the epithet is not merely repeated rhetorically, but is predicated with a distinct emphasis in each case, *e.g.* 735, νέας | βουλὰς νέοισιν ἐγκαταξύσας τρόποις,—(where the change of *principles* and the change of *conduct* alike deserved notice.)

268 τὸ διπλάζον.] 'The double evil,' *i. e.* the case in which pain is felt on both sides—by the sufferer as well as by his friends. διπλάζον intrans.: cf. τὸ νεάζον, *Trach.* 144. So ἰσάζειν, 'to be equal' (Plato, etc.): καρπὸν διπλασιάζων τῶν ἐν ἄλλαις χώραις, Diod. Sic. IV. 84.

269 ἡμεῖς ἄρ', κ.τ.λ.] 'Then are we losers now, though the plague is past.' ἡμεῖς—'Ajax and we his friends?' οὐ νοσοῦντες—'though the hero's madness,—our common affliction,—is past.' While it lasted, Ajax ἀνόσει literally: his friends ἐνόσουν in the figurative sense in which νοσεῖν is so often used, *e.g. O. C.* 765, κακοῖς | νοσοῦντα.—νῦν, emphatic: 'now—by this very change, which at first sight appears so happy.'

ἀτώμεσθα.] *Damno afficimur.* Aesch. *Suppl.* 438 (when property has been pillaged), γένοιτ' ἂν ἄλλα... ἄτης τε μείζω καὶ μέγ' ἐμπλήσαι γέμος, 'new wealth may be won,—greater than the *loss*,' &c.

275 πᾶς]=πάντῃ, παντελῶς. *Π.* XI. 65, πᾶς δ' ἄρα χαλκῷ | λάμπε, 'from head to foot (Hector) blazed in bronze.'

ἐλήλαται.] 'Is *straightway* harassed.' The tense expresses the suddenness of the change. No sooner has he regained consciousness than he is plunged in grief. Cf. Plato *Phaedo* p. 80 D, ἡ δὲ ψυχὴ ἄρα... ἀπαλλαττομένη τοῦ σώματος εὐθὺς διαπεφύσηται καὶ ἀπόλλυται.

277 ἆρα]=ἆρ' οὐ: the notion being, '*are you satisfied* that such and such

ΧΟΡΟΣ

ξύμφημι δή σοι καὶ δέδοικα μὴ 'κ θεοῦ
πληγή τις ἥκῃ. πῶς γάρ, εἰ πεπαυμένος
μηδέν τι μᾶλλον ἢ νοσῶν εὐφραίνεται; 280

ΤΕΚΜΗΣΣΑ

ὡς ὧδ' ἐχόντων τῶνδ' ἐπίστασθαί σε χρή.

ΧΟΡΟΣ

τίς γάρ ποτ' ἀρχὴ τοῦ κακοῦ προσέπτατο;
δήλωσον ἡμῖν τοῖς ξυναλγοῦσιν τύχας.

ΤΕΚΜΗΣΣΑ

ἅπαν μαθήσει τοὔργον, ὡς κοινωνὸς ὤν.
κεῖνος γὰρ ἄκρας νυκτὸς, ἡνίχ' ἕσπεροι 285

is the case?' *i. e.* 'is it not the case?' Cf. '*satin?*' (Terence, &c.) for *nonne satis?*

279 ἥκῃ.] ἥκει, proposed by Elmsley, seems slightly less suitable than ἥκῃ. δέδοικα μὴ ἥκει = 'I fear it *has* come' (*i. e.* 'I fear there can be no mistake about it'). δέδοικα μὴ ἥκῃ, 'I fear it *may have* come,'—expressing apprehension, but no certainty. Vague dread, rather than a mere statement of conviction, might be looked for from the chorus at this juncture.

πῶς γάρ...εὐφραίνεται;] Before their interview with Tecmessa, the Chorus had already conjectured that Ajax might be suffering a divine judgment (vv. 172—186). That belief is confirmed by Tecmessa's account of the prostration and despair which have succeeded to his delirium. If his mind has not recovered a natural and healthy tone, now that the access of disease is past, what can be the reason? Must it not be because that visitation was merely the prelude to a fuller punishment, destined to be worked out to the end?

281 ὡς ὧδ' ἐχόντων.] 'Thou art to know that even thus it stands' (*i. e.* that this is indeed the stroke of a god): lit. 'You are to form your conviction on the understanding that these things are so.' Eur. *Med.* 1311, ὡς οὐκέτ' ὄντων σῶν τέκνων φρόντιζε δή: Xen. *Anab.* I. 3. 6, ὡς ἐμοῦ ἰόντος ὅπῃ ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε.—Madv. *Synt.* § 181 *a*, 2.

282 προσέπτατο.] Tecmessa having just said that this affliction is indeed from the gods, the Chorus ask, 'And in what strange guise first *swooped* the curse?'—προσέπτατο appropriately describing the descent of a θεόσυτον κακόν, a sudden plague, winged by some god to its aim. Cf. Aesch. *P. V.* 662, θεόσυτον χειμῶνα ...ὅθεν μοι...προσέπτατο (Io speaking of the madness inflicted on her by Hera): Eur. *Alc.* 420, οὐκ ἄφνω κακὸν τόδε | προσέπτατ', *i. e.* this is no sudden, unlooked-for visitation.

283 τύχας.] Governed by δήλωσον. ξυναλγεῖν τύχας would be a correct expression; but the rhythm of the verse alone would decide in favour of the more natural construction.

285 γάρ.] Prefacing the narrative. Plato *Prot.* p. 320 C, δοκεῖ τοίνυν... μῦθον ὑμῖν λέγειν. ἦν γάρ ποτε...κ.τ.λ.

ἄκρας νυκτός.] 'At dead of night.'

λαμπτῆρες οὐκέτ' ἦθον, ἄμφηκες λαβὼν
ἐμαίετ' ἔγχος ἐξόδους ἕρπειν κενάς.
κἀγὼ 'πιπλήσσω καὶ λέγω, τί χρῆμα δρᾷς,
Αἴας; τί τήνδ' ἄκλητος οὔθ' ὑπ' ἀγγέλων
κληθεὶς ἀφορμᾷς πεῖραν οὔτε τοῦ κλύων σάλπιγγος; ἀλλὰ νῦν γε πᾶς εὕδει στρατός.
ὁ δ' εἶπε πρός με βαί', ἀεὶ δ' ὑμνούμενα·

In reference to time, ἄκρος appears to have been used with two different notions: (1) '*mid*'—when the season is spoken of as being at its *acme*: *e.g.* Theocr. XI. 36, τυρὸν δ' οὐ λείπει μ' οὔτ' ἐν θέρει, οὔτ' ἐν ὀπώρᾳ, | οὐ χειμῶνος ἄκρου: and so probably Pind. *P.* XI. 16, ἀκρᾷ σὺν ἑσπέρᾳ, 'at fall of eventide:' (2) '*incipient*' or '*waning*,'—*i. e.* on the edge, threshold (of night, &c.), — or at its uttermost verge: *e.g.* Arist. *H. A.* IX. 23, 1, οὐ πᾶσαν νύκτα, ἀλλὰ τὴν ἀκρέσπερον καὶ περὶ ὄρθρον, at the *close* of evening, and the dawn of day: Theophrastus (circ. 320 B. C.) *De Sign. Pluv.* II. 782, ἀκρόνυχοι ἀνατολαί, ὅταν ἅμα δυομένῳ ἀνατέλλῃ, the rising (of the star) at *nightfall*, soon after sunset: Hippocrates (circ. 430 B.C.) *Aphor.* p. 723, τοῦ μὲν ἦρος καὶ ἀκρου τοῦ θέρους, *aestate nova*; Bekker *Anecd.* p. 372, ἀκρόνυξ· οἷον ἀρχὴ τῆς νυκτός.

286 λαμπτῆρες.] Braziers raised on stands, in which pine wood was burned, at once for light and heat (φῶς ἐμὲν ἠδὲ θέρεσθαι, *Od.* XIX. 64). See *Od.* XVIII. 307, αὐτίκα λαμπτῆρας τρεῖς ἵστασαν ἐν μεγάροισιν, | ὄφρα φαείνοιεν· περὶ δὲ ξύλα κάγκανα θῆκαν...καὶ δᾷδας μετέμισγον. Odysseus (*ib.* v. 343) stands full in the light of these braziers—πὰρ λαμπτῆρσι φαείνων—that all may see him. The λύχνος, or oil-lamp with a wick (θρυαλλίς), was a later invention: Athenaeus XV. p. 700, οὐ παλαιὸν εὕρημα λύχνος· φλογὶ δ' οἱ παλαιοὶ τῆς τε ὁδοῦ καὶ τῶν ἄλλων ἕνεκα ἐχρῶντο. Cf. Her. VII. 218, περὶ λύχνων ἀφάς, *i.e.* 'at nightfall:' Propert. *Eleg.* III. 8. 1, *ad extremas fuerat mihi rixa lucernas.*

287 ἔγχος.] Cf. v. 95, *note.*

ἐξόδους ἕρπειν.] Madv. *Synt.* § 26 *a.*

289 ἄκλητος, κ.τ.λ.] Aesch. *Cho.* 821, οὐκ ἄκλητος ἀλλ' ὑπ' ἀγγέλων: Soph. *Trach.* 391, οὐκ ἐμῶν ὑπ' ἀγγέλων | ἀλλ' αὐτόκλητος.

οὔθ' ὑπ' ἀγγέλων, οὔτε, κ.τ.λ.] τί ἄκλητος—οὔτε κληθεὶς ὑπ' ἀγγέλων, οὔτε κλύων σάλπιγγος—ἀφορμᾷς πεῖραν; 'uncalled—*neither* summoned by messenger, *nor*, &c.' But if οὐδέ had preceded ὑπ' ἀγγέλων, the meaning would have been, 'uncalled, *and not* summoned,' &c. When the same notion is expressed, first in a positive, then in a negative form, οὐδέ, not οὔτε, is used: *e.g.* νέος οὐδὲ γέρων ἐστί, 'he is young *and not* old:' but with οὔτε, 'he is (*neither*) young *nor* old.

290 ἀφορμᾷς πεῖραν.] The verb is intransitive, πεῖραν being the cognate accus. Cf. Plato *Parm.* p. 135 D, καλὴ ἡ ὁρμὴ ἡν ὁρμᾷς: Dem. *de Fals. Legat.* p. 392, ἀτῆραμεν πρεσβείαν: Soph. *Trach.* 159, πολλοὺς ἀγῶνας ἐξιών.

πεῖραν.] 'Attack.' Cf. v. 2, *note.* Tecmessa imputed to Ajax the purpose of attacking the Trojans, as appears from her mention of the σάλπιγξ.

291 εὕδει.] Ajax sallied περὶ τρῶτον ὄπτον (Thuc. II. 2).

292 ὑμνούμενα.] *Decantata.* Schol. δεῖ θρυλούμενα ὑπὸ πάντων ἀνθρώπων. Cf. Plato *Rep.* p. 549 E, καὶ ἄλλα δὴ ὅσα καὶ οἷα φιλοῦσιν αἱ γυναῖκες περὶ τῶν τοιούτων ὑμνεῖν. Terent. *Phorm.* III. 2. 10, *cantilenam eandem canis.*

γύναι, γυναιξὶ κόσμον ἡ σιγὴ φέρει.
κἀγὼ μαθοῦσ' ἔληξ', ὁ δ' ἐσσύθη μόνος.
καὶ τὰς ἐκεῖ μὲν οὐκ ἔχω λέγειν πάθας· 295
ὅσω δ' ἐσῆλθε συνδέτους ἄγων ὁμοῦ
ταύρους, κύνας βοτῆρας, εὔερόν τ' ἄγραν.
καὶ τοὺς μὲν ηὐχένιζε, τοὺς δ' ἄνω τρέπων
ἔσφαζε κἀρράχιζε, τοὺς δὲ δεσμίους
ἠκίζεθ' ὥστε φῶτας ἐν πολέμναις πίτνων. 300
τέλος δ' ὑπῆξας διὰ θυρῶν σκιᾷ τινὶ
λόγους ἀνέσπα τοὺς μὲν Ἀτρειδῶν κάτα,

293 γυναιξὶ κόσμον, κ.τ.λ.] Arist. *Rep.* I. 13, ὥσπερ ὁ ποιητὴς εἴρηκε, γυναιξὶ κόσμον ἡ σιγὴ φέρει. Cf. *Il.* VI. 490 (Hector to Andromache), ἀλλ' εἰς οἶκον ἰοῦσα τὰ σαυτῆς ἔργα κόμιζε.

294 μαθοῦσα] 'on this hint':—*i.e.* 'having perceived' that he was in no mood for being questioned.

295 τὰς ἐκεῖ...πάθας.] Detailed by Athene (vv. 55—63), and first learned (in outline) by Tecmessa from the chorus (v. 233).

297 κύνας βοτῆρας.] Schol. ὑφ' ἓν ἀναγωγεῖον,—τοὺς ποιμενικοὺς κύνας· οὐ γὰρ ἀναιρεῖ κατὰ τὴν σκηνὴν ἐνθρώπους.

εὔερον.] Hermann, Lobeck, and Wunder εὔκερων. But this term is anticipated by ταύρους: and some mention of the *flocks* appears to be required.

298 ηὐχένιζε...ἔσφαζε.] 'Some of them he beheaded; of others, he cut the back-bent throat.' αὐχήν is properly the upper or hinder part of the neck: Pind. *P.* II. 172, ἐπαυχένιον ἐνγύν. The action of cutting off the head by a descending blow is contrasted with that of cutting the throat (properly σφαγή). τράχηλος (*collum*), the whole neck, includes αὐχήν (*cervix*) and σφαγή (*iugulum*).

ἄνω τρέπων.] *Il.* I. 459, αὖ ἔρυσαν μὲν τρῶτα καὶ ἔσφαξαν καὶ ἔδειραν. The words ἄνω τρέπων belong to ἔσφαζε only, and do not apply to ἐρράχιζε.

300 ὥστε]=ὥσπερ. Aesch. *P. V.* 465, ὥστ' ἀήσυροι μύρμηκες: Soph. *O.C.* 343, ὥστε παρθένοι: *Ant.* 1033, ὥστε τοξόται.

φῶτας.] φώς often = 'a mortal wight,' as opposed to a god: in this place it is opposed to θήρ, just as ἀνήρ is, v. 64, *note.*

πολέμναις.] v. 53, *note.*

301 ὑπῆξας.] ὑπό, in compound verbs of motion, sometimes expresses forward movement: *e.g.* ὑπάγειν, 'to move *on*:' cf. *Il.* XXI. 68, ὑπὸ δραμὼν καὶ λάβε γούνων, 'rushed *forward* and clasped his knees:' Pind. *P.* IV. 360, εἰρεσίᾳ δ' ὑπεχώρησαν ... ἐκ πολιᾶς, 'the rowing went *on* beneath their strokes.'

σκιᾷ τινί.] Tecmessa remained in the tent; the summons of Athene to Ajax (v. 89) was not for her ears; and from the wild words which she overheard Ajax speaking, she naturally inferred that he was raving to some phantom of his brain. The expression σκιά obviously supplies no argument for ἀνοστος (v. 15) meaning 'unseen.'

302 λόγους ἀνέσπα.] 'Began to blurt out speeches' to a phantom: lit., 'plucked forth' words,—jerked them out with abrupt, spasmodic vehemence,—a phrase denoting the wild, gusty incoherence of the vaunts made by Ajax: see vv. 91—116. Cf. Plato

τοὺς δ' ἀμφ' Ὀδυσσεῖ, συντιθεὶς γέλων πολύν,
ὅσην κατ' αὐτῶν ὕβριν ἐκτίσαιτ' ἰών·
κἄπειτ' ἐπᾴξας αὖθις ἐς δόμους πάλιν
ἄμφρων μόλις πως ξὺν χρόνῳ καθίσταται,
καὶ πλῆρες ἄτης ὡς διοπτεύει στέγος,
παίσας κάρα θοὔνεκεν· ἐν δ' ἐρειπίοις
νεκρῶν ἐρειφθεὶς ἕζετ' ἀρνείου φόνου,
κόμην ἀπρὶξ ὄνυξι συλλαβὼν χερί.
καὶ τὸν μὲν ἦστο πλεῖστον ἄφθογγος χρόνον·
ἔπειτ' ἐμοὶ τὰ δεῖν' ἐπηπείλησ' ἔπη,

Theaet. p. 180 A, ὥσπερ ἐκ φαρέτρας ῥηματίσκια αἰνιγματώδη ἀναστῶντες ἀποκρεύουσι: Menander *frag.* Ῥαψῳδούμενης 7, πόθεν τοῦτ' ἀνεσκάκασεν οὗτοι τοὺς λόγους;

303 συντιθεὶς γέλων.] '*Mingling* many a vaunt,' &c. Cf. Aesch. *Suppl.* 62, πενθεῖ νέουτον οἶκτον, ... συντιθεῖσι δὲ παιδὸς μόρον, where Hermann: "nove dictum videtur, ut sit '*addit*'—quod dici poterat ἐντίθησι." This seems better than to render,—'*inventing* matter for much triumph;' συντιθέναι γέλωτα would be a much harsher phrase than συντιθέναι λόγους.

γέλων.] An Attic form, used by the Tragedians only *metro cogente.* Cf. v. 382, γέλωθ'.

304 ἐκτίσαιτο.] Musgrave's ἐκτίσοιτο was adopted by Elmsley. But, as Lobeck says, 'The ὕβρις of Ajax upon his imaginary foes began with their captivity. When he was speaking these words to Athene, most of his prisoners had already been despatched; all had suffered violent ill-usage.' The optative serves to remind that the boast was a figment. Cf. Madv. *Synt.* § 132.

ἰών.] Adding for the sake of giving stir and animation to the incident described: cf. Eur. *Bacch.* 344, οὐ μὴ προσείσεις χεῖρα, βακχεύσεις δ' ἰών; Soph. *Phil.* 353, χὠ λόγος καλὸς προσῇ, | εἰ τἀνὶ Τροίᾳ πόργαμ' αἱρήσομ' ἰών.

305 ἐπᾴξας.] *ἐπι,—back.* Cf. v. 437, τὸν αὐτὸν ἐς τόπον | Τροίας ἐπελθών, 'having *followed* (my father) to the same Trojan ground.'

306 μόλις πως.] 'In painful wise.' Cf. *Il.* XIV. 104, μόλις πώς με καθίκεο, 'thou hast touched me in near sort:' *ib.* XII. 211, δεί πως, 'almost always.'

307 ἄτης.] 'His wild work.' Cf. v. 269, *note.*

308 ἐρειπίοις ... φόνου.] νεκρῶν-ἐρειπίοις ἀρνείου φόνου = τοῖς πεπτωκόσι νεκροῖς τῶν φονευθεισῶν ἀρνῶν. Both νεκρῶν and φόνου depend on ἐρειπίοις, but νεκρῶν more closely than φόνου. Cf. Plato *Phaedr.* p. 267 C, Πώλου μουσεῖα-λόγων, 'the tropetreasures of Polus:' Aesch. *Cho.* 175, καρδίας-κλυδώνιον | χολῆς, 'the heart-surge of bitterness.'

310 ὄνυξι...χερί.] The dative of the immediate instrument, ὄνυξι, in apposition with a dative of the general instrument, χερί: cf. v. 231, χερί... συγκατακτὰς ... ξίφεσιν: Eur. *Helen.* 373, ὄνυξι ... γένυν | ἔδεινε φοίαισι πλαγαῖς.

311 καὶ τὸν μέν, κ. τ. λ.] 'And first, for long while,' &c. The position of the article is singular. The thought in the writer's mind probably was, καὶ τὸν μὲν ἦστο ἄφθογγος τῶν χρόνων· τὸν δέ—for the *one* time—for the *other.* πλεῖστον came in as an afterthought.

312 τὰ δεινά...ἔπη.] '*Most* dreadful threats.' Cf. v. 650, ἐγὼ γάρ, ὃς τὰ δεῖν' ἀκριτόφρων τότε, 'erst so *wondrous* firm:' Eur. *Phoen.* 180,

εἰ μὴ φανοίην πᾶν τὸ συντυχὸν πάθος,
κἀνήρετ' ἐν τῷ πράγματος κυροῖ ποτέ.
κἀγώ, φίλοι, δείσασα τοὐξειργασμένον 315
ἔλεξα πᾶν ὅσοντερ ἐξηπιστάμην.
ὁ δ' εὐθὺς ἐξώμωξεν οἰμωγὰς λυγρὰς,
ὃς οὔποτ' αὐτοῦ πρόσθεν εἰσήκουσ' ἐγώ.
πρὸς γὰρ κακοῦ τε καὶ βαρυψύχου γόους
τοιούσδ' ἀεί ποτ' ἀνδρὸς ἐξηγεῖτ' ἔχειν· 320
ἀλλ' ἀψόφητος ὀξέων κωκυμάτων
ὑπεστέναζε ταῦρος ὡς βρυχώμενος.

τοῦ δ', ὃς τὰ δεινὰ τῇδ' ὀφυβρίζει πόλει, 'who menaces the city with *all horrors:*' Soph. *Trach.* 476, ὁ δεινὸς ἵμερος, '*most* strong love.' In such cases τὰ δεινά, etc. = 'those terrors which I remember so vividly.' The speaker communes aloud, as it were, with his own recollections, forgetting that they are not shared by the person whom he addresses.

313 φανοίην.] Attic fut. opt. for φανοίμι. The Attic form of the fut. opt. is found only in verbs of which the characteristic letter is λ, μ, ν, or ρ: *e.g.* αγγελοίην, ἐροίην. For the tense, cf. v. 727, ἄρκεσοι: *Ant.* 414, κυῶν ἀνδρὸ' ἀνῆρ... | κακοῖσιν, εἴ τις... ἀφειδήσοι: *Phil.* 353, εἰ τάπὶ Τροίᾳ Πέργαμ' αἱρήσοιμ' ἰών: *ib.* 376, εἰ τάμὰ κεῖνοι ὅπλ' ἀφαιρήσοιτό με. Porson (*ad Hec.* 842) condemns φανοίην, but without assigning grounds; and proposes φανείη.

ἐν τῷ πράγματος.] Cf. v. 102, τοῦ τέχνης, *note.*

φίλοι.] As Hermann remarks, there is something piteous and appealing in 'φίλοι'—as if Tecmessa would deprecate blame for the incautious recital which had plunged Ajax in such grief.

τοὐξειργασμένον.] 'What he had *already* done.' A fresh outbreak might be provoked by refusal to comply with his request.

316 ἐξηπιστάμην.] Knew *certainly.* Cf. v. 295, καὶ τὰς ἐκεῖ μὲν οὐκ ἔχω λέγων πάθας.

319 πρὸς γάρ... ἔχειν.] δεῖ γάρ ποτε ἐξηγεῖτο τοιούσδε γόους ἔχειν (= εἶναι) πρὸς κακοῦ ἀνδρός, 'belonged to...' Schol. ὥσπερ γὰρ φαμὲν, 'τὰ δίκαια ποιεῖν καλοῦ ἀνδρὸς ἔχει,' οὕτω καὶ τοῦτο. Cf. *O. T.* 709, μάθ' οἷος' ἐστὶ σοὶ | βρότειον οὐδὲν μαντικῆς ἔχων τέχνης, 'learn that you have nothing in human affairs dependent on (lit., 'belonging to') the art of divination.' Her. VI. 19, τὸ ἐς Αργείους ἔχον, *quod attinet ad Argivos.*

βαρυψύχου.] 'Low-hearted'—spiritless. Plut. *de Tranquill.* p. 477 E, ἐν ὀδυρμοῖς καὶ βαρυθυμίαις καὶ μερίμναις: and so βαρυθυμεῖσθαι.

320 ἐξηγεῖτο.] 'He taught.' The word ἐξηγεῖσθαι, which implied authoritative exposition (as of the sacred law by its doctors), seems to suggest the submissive reverence with which Tecmessa received the utterances of her lord.

321 ἀψόφητος...κωκυμάτων.] *O.C.* 677, ἀνήφεμος χαιμώνων: *ib.* 786, κακῶν ἄνευτος: Eur. *Phoen.* 324, ἀνεπλοι φαρέων.—Madv. *Synt.* § 63. 1.

322 βρυχώμενος.] *Moaning.* Hes. *Theog.* 832, ταῦροι ἐριβρυχεῖς. Triclinius adopted μυκώμενος. The word μυκᾶσθαι had a somewhat larger sense, and was applicable to the mere *lowing* of oxen; while βρυχᾶσθαι always implied an *angry* roar. Lobeck quotes Nonnus (Greek epic poet, circ. 500 A.D.) XXIX. 311, βρυχηθὲν ἐμυκήσαντο, — βρυκώμενοι

νῦν δ' ἐν τοιῇδε κείμενος κακῇ τύχῃ
ἄσιτος ἀνὴρ, ἄποτος, ἐν μέσοις βοτοῖς
σιδηροκμήσιν ἥσυχος θακεῖ πετών. 325
καὶ δῆλός ἐστιν ὥς τι δρασείων κακόν.
τοιαῦτα γάρ πως καὶ λέγει κἀδύρεται.
ἀλλ', ὦ φίλοι, τούτων γὰρ οὕνεκ' ἐστάλην,
ἀρήξατ' εἰσελθόντες, εἰ δύνασθέ τι.
φίλων γὰρ οἱ τοιοῖδε νικῶνται λόγοις. 330

ΧΟΡΟΣ

Τέκμησσα δεινὰ παῖ Τελεύταντος λέγεις
ἡμῖν, τὸν ἄνδρα διαπεφοιβάσθαι κακοῖς.

has been conjectured, on the ground that βρυχώμενος ('roaring') does not agree with ὑπεστέναξε ('groaned *low*'). But the leading notion of βρυχώμενος is that of *deep, sullen* tones, contrasted with ἀξία κωκύματα. The fretful impatience which βρυάμενος ('snorting') implies, would mar the intended contrast.

323 τοιῇδε.] Emphatic: — such deep—such unprecedented adversity.

324 ἄσιτος...ἄποτος.] *Od.* IV. 788 (Penelope anxious concerning the fate of Telemachus), κεῖν' ἀφ' ἄσιτος ἄποτος ἰδητύος ἠδὲ ποτῆος.

βοτοῖς.] 'Kine,' generally. Cf. v. 145, *note.*

325 σιδηροκμήσιν.] Aesch. *Cho.* 357, μετ' ἄλλῳ δουρικμῆτι λαῷ; *Suppl.* 661, ἀνδροκμὴς λοιγός.

326 δῆλος ... ὡς δρασείων.] Lysias *c. Eratosth.* p. 128. 27, δῆλοι ἔσεσθε ὡς ὀργιζόμενοι: Xen. *Anab.* I. 5. 9, δῆλοι ἦν Κῦρος ὡς σπεύδων. In such cases ὡς is really redundant, and involves a confusion between two ways of speaking: (1) δῆλός ἐστι δράσων, (2) τοιαῦτα ποιεῖ ὡς δράσων (with the ostensible intention of...).

δρασείων.] Desideratives in σείω are formed from the future of the original verb; *e.g.* γελασείω, ὀψείω, πολεμησείω, τυψείω. (From these must be distinguished some verbs in -είω which are not desideratives, but merely epic forms, *e.g.* κείω, θαλτείω, οἰνοβαρείω, ὀκνείω, ῥιγείω.) Desideratives in -αω are formed from substantives, *e.g.* θανατάω, μαθητάω, στρατηγιάω, φονάω, &c.

327 τοιαῦτά πως.] *Talia fere:* 'to such vague purpose are his words—his sobs.' Xen. *Cyr.* III. 3. 7, ἔλεξεν ὧδέ πως εἰς τὸ μέσον. Cf. v. 306, *note.*

328 ἐστάλην.] 'Such was my *errand*,'—*i.e.* her self-imposed errand.

330 φίλων γάρ, κ.τ.λ.] 'When a man like Ajax is in grief, he will listen to the comrades who have shared his toils, though he would not brook advice from a woman or from a stranger.' Cf. *Il.* XI. 791 (Nestor urging Patroclus to try if he can turn Achilles from his sullen anger), τίς δ' οἶδ' εἴ κεν σὺν δαίμονι θυμὸν ὀρίναις | παρειπών; ἀγαθὴ δὲ παραίφασις ἐστιν ἑταίρου.

331 Τελεύταντος.] v. 210, *note.*

332 διαπεφοιβάσθαι.] 'Has been demented' by his troubles. His frenzy has not proved to be a transient malady, followed by a restoration to mental health. He has been taken possession of thoroughly and permanently (διαπεφοίβασται) by an evil influence, which is directing his thoughts to some fresh act of violence. It is these *recent* symptoms

ΑΙΑΣ

ἰώ μοί μοι.

ΤΕΚΜΗΣΣΑ

τάχ', ὡς ἔοικε, μᾶλλον· ἢ οὐκ ἠκούσατε
Αἴαντος οἷαν τήνδε θεοῦσσει βοήν; 335

ΑΙΑΣ

ἰώ μοί μοι.

ΧΟΡΟΣ

ἀνὴρ ἔοικεν ἢ νοσεῖν, ἢ τοῖς πάλαι
νοσήμασι ξυνοῦσι λυπεῖσθαι παρών.

ΑΙΑΣ

ἰὼ παῖ παῖ.

ΤΕΚΜΗΣΣΑ

ὤμοι τάλαιν'· Εὐρύσακες, ἀμφὶ σοὶ βοᾷ. 340
τί ποτε μενοινᾷ; ποῦ ποτ' εἶ; τάλαιν' ἐγώ.

—the gloom and despair in which Ajax is plunged—that shock the Chorus in Tecmessa's recital. The details of his frenzy were already known to them (233—244). Beyond this, they knew only that it had been succeeded by mental distress (v. 275). But now the particulars of that distress confirm their worst fears. Without doubt 'the stroke of a god has fallen' (see v. 278).—διαπεφοιβάσθαι. From φοῖβος, 'bright,' 'pure,' come (1) φοιβάζω, to prophesy, (rarely, 'to inspire,') φοιβάς, a prophetess (Eur.): διαφοιβάζω, to inspire with madness: (2) φοιβάω, to cleanse (φοῖβος, bright, pure): ἀφοίβαντος, uncleansed, Aesch. *Eum.* 228.

334 μᾶλλον.] Sc. διαφοιβασθήσεται.

337 ἀνὴρ ἔοικεν...παρών.] 'The man seems to be either mad, or vexed by the memories of madness, haunting him while he views its work?' lit., 'or vexed by his former frenzies, haunting him (ξυνοῦσι), while he is on the spot (παρών)—in the presence of his own wild work—surrounded by his slaughtered victims' (vv. 351—2). The force of παρών is to express more vividly the closeness of the conflict between Ajax and the thoughts with which he is wrestling, as it were, face to face. Compare v. 1131, τοὺς θανόντας οὐκ ἐᾷς θάπτειν παρών, *i. e.* 'you are here in person—bodily present—to enforce your veto:' v. 1156, ἀνὴρ ἀνουθέτει παρών, 'thus chid he the man to his face.'

340 Εὐρύσακες.] The first syllable of a dactyl in the third place must ordinarily be either the last syllable of a word, or a monosyllable; but the case of proper names is excepted. Eurysaces was called after the same 'sevenfold shield' from which his father Ajax took the title of σακεσφόρος: v. 576.

341 ποῦ ποτ' εἶ;] When Ajax returned to the tent in frenzy, Tecmessa had hastened to place the

ΑΙΑΣ

Τεῦκρον καλῶ. ποῦ Τεῦκρος; ἢ τὸν εἰσαεὶ
λεηλατήσει χρόνον; ἐγὼ δ' ἀπόλλυμαι.

ΧΟΡΟΣ

ἀνὴρ φρονεῖν ἔοικεν. ἀλλ' ἀνοίγετε.
τάχ' ἄν τιν' αἰδῶ κἀπ' ἐμοὶ βλέψας λάβοι. 345

ΤΕΚΜΗΣΣΑ

ἰδοὺ, διοίγω· προσβλέπειν δ' ἔξεστί σοι
τὰ τοῦδε πράγη, καὐτὸς ὡς ἔχων κυρεῖ.

child out of his reach (v. 531), in the charge of attendants (v. 539). She is now terrified by the thought that Eurysaces may not have been removed to a safe distance.

342 Τεῦκρον.] The half-brother of Ajax, being the son of Telamon by Hesione, daughter of Laomedon (v. 1302). As Hesione had been the captive of Hercules, who gave her to Telamon, Teucer is tauntingly called by Agamemnon ὁ ἐκ τῆς αἰχμαλωτίδος (v. 1228), 'the son of the slave-woman.' The mother of Ajax was Eriboea (v. 569). Ajax wished to see Teucer, in order to commend the child Eurysaces to his care: cf. v. 562.

343 λεηλατήσει.] Teucer had gone on a foray among the uplands of the Mysian Olympus (v. 720); cf. v. 564, τηλωτὸς οἰχνεῖ, δυναμένων θήρας ἔχων. Thucydides (I. 11) says of the Greeks at Troy, 'Even after the arrival in the Troad they do not appear to have used the whole of their force, but to have engaged in tillage of the Chersonese and in forays (λῃστείαν), owing to dearth of supplies.'

344 φρονεῖν ἔοικεν.] Since he remembers the cause of Teucer's absence; and shews, by the words ἐγὼ δ' ἀπόλλυμαι, a consciousness of his own situation.

ἀνοίγετε.] 'Open, there!' Cf. Ter. *Adelph.* IV. 4. 26, *aperite, allenis:* 'open, some one' (a person outside the door summoning the inmates): so Aesch. *Cho.* 862, ἀλλ' ἀνοίξατε. But as there is no one within but Ajax (too much excited to heed the summons), Tecmessa herself opens the door from the outside.

345 αἰδῶ.] His wild cries for Eurysaces and Teucer led Tecmessa to fear some rash purpose,—τί ποτε μενοινᾷ; The Chorus hope to restrain and calm him.

κἀπ' ἐμοὶ βλέψας.] 'E'en at the sight of me:' lit., 'e'en at me, on seeing me.' No example occurs of βλέπειν ἐπί τινι instead of πρός τινα or εἴς τινα.

347 τὰ τοῦδε πράγη.] 'The *deeds* of this man (the slaughtered cattle), and his own plight.'

The interior of the tent is displayed by the ecyclema. AJAX *is discovered amid the slaughtered cattle* [Schol. ἐνταῦθα ἐκκύκλημά τι γίγνεται. The *ecyclema* was a semicircular stage, equal in diameter to the doorway in the back-scene through which it was swung forward, and to which it was attached at one side by hinges. The ἐξώστρα was probably a similar contrivance for disclosing an *upper* chamber (ὑπερῷον). From v. 351 it appears certain that some stage-contrivance was employed to represent the havoc of which the tent had been the scene. Some attempt at indicating it would be essential to the effect of the tableau, and to the force of the opening lines.] Vv. 348—429. *Aj.* Alas, trusty

στροφὴ α'.

ΑΙΑΣ

ἰὼ φίλοι ναυβάται, μόνοι ἐμῶν φίλων, 348
μόνοι ἔτ' ἐμμένοντες ὀρθῷ νόμῳ, 350
ἴδεσθέ μ' οἷον ἄρτι κῦμα φοινίας ὑπὸ ζάλης
ἀμφιδρόμον κυκλεῖται.

ΧΟΡΟΣ

οἴμ' ὡς ἔοικας ὀρθὰ μαρτυρεῖν ἄγαν.
δηλοῖ δὲ τοὔργον ὡς ἀφροντίστως ἔχει. 355

followers, in you alone I have a refuge from my miseries: come all and slay me.—*Chor.* Hush, seek not to cure ill by ill.—*Aj.* See ye how the brave has been dishonoured—driven to rage against peaceful cattle?—*Tex.* Ajax, my lord, speak not thus!—*Aj.* Wretch that I am, who let villains escape, but fell on horned kine and goodly flocks! Ah, son of Laertes, I warrant thou dost triumph.—*Chor.* As the god wills, each or triumphs or mourns.—*Aj.* O Zeus, grant me to be avenged, and die! O thou darkness, my sole light, take me to dwell with thee: the daughter of Zeus, the strong goddess, torments me to the death. Paths by the waves and all old haunts around Troy, no more shall ye know Ajax, —once (for I will vaunt) first of the Greeks,—now prostrate in dishonour.

348—429. This passage falls into 3 pairs of strophe and antistrophe. In each, the lyrics belong to Ajax (μέλη ἀπὸ σκηνῆς, 'from the stage,' *i. e.* given by an actor,—as opposed to χορικὰ μέλη from the orchestra); Tecmessa, or the Chorus, replying in trimeters. The regular Commos, on the other hand, was a dialogue wholly lyrical: see v. 221, *note*.

348—355. Lyric metres of the first strophe:—

Vv. 348, 9. ⏑⏑ (*extra metrum*).
φίλοι ναυβάται | μόνοι ἔμων φίλων|: dochmiac dimeter. (The τοῦς δόχμιος was properly an antispast with a long syllable added, ⏑–⏑–⏑: but admitted several varieties.)

V. 350. μόνοι ἔτ ἐμμένοντ|ἔς ὀρθω νόμῳ| : the same.

V. 351. ἴδεσθέ, κ.τ.λ. iambic tetrameter.

V. 352. ἀμφιδρόμῶν | κύκλεῖται | : choriambus: bacchius.

350 ὀρθῷ νόμῳ.] 'The law of honesty,'—the upright rule of loyalty to friends.

ἴδεσθέ μ' οἷον, κ.τ.λ.] *i. e.* ἴδεσθέ με, οἷον κῦμα κυκλεῖται (με). Aesch. *P. V.* 92, ἴδεσθέ μ', οἷα...πάσχω.

φοινίας ὑπὸ ζάλης.] 'Under stress of the deadly storm.'—ζάλη, the tempestuous madness which has burst upon him like a storm;—κῦμα, —the blood shed under its influence, which has flowed around him and hemmed him in, leaving no escape but by death.—For ζάλη, cf. Pind. *O.* XII. 15, οἱ δ' ἀναραῖς ἀντιτόρσαντες ζάλαις | ἐσλὸν βαθὺ πήματος πεδάμειψαν.—φοινίας, 'deadly,' as in *O. T.* 23, πόλις σαλεύει κἀναπουφίσαι κάρα | βυθῶν ἔτ' οὐχ οἵα τε φοινιοσάλου, 'the deadly surge,' *i. e.* the overwhelming pestilence.

354 ἔοικας.] σύ, Τέκμησσα.

355 δηλοῖ δέ, κ.τ.λ.] 'The fact proves that a wild hand was here;' lit., 'that it' (τὸ ἔργον) 'is a case of madness,' (ἀφροντίστως ἔχει,) was

ΑΙΑΣ

ἰὼ γένος ναΐας ἀρωγὸν τέχνας,
ὃς ἅλιον ἔβας ἐλίσσων πλάταν,
σέ τοι σέ τοι μόνον δέδορκα πημονῶν ἔτ' ἄρκος ὄντ'· 360
ἀλλά με συνδάϊξον.

ΧΟΡΟΣ

εὔφημα φώνει· μὴ κακὸν κακῷ διδοὺς
ἄκος πλέον τὸ πῆμα τῆς ἄτης τίθει.

done in madness.—There are two objections to making Ajax the subject to ἔχει: (1) ἀφρόντιστος is the epithet of the deed rather than of the doer: (2) Ajax is now sane; ἀνὴρ φρονεῖν ἔοικεν, v. 344.

τούργον.] *Res ipsa*,—as opposed to Tecmessa's μαρτυρία. Cf. Eur. *Phoen.* 501, νῦν δ' οὔθ' ὅμοιον οὐδὲν οὔτ' ἴσον βροτοῖς | πλὴν ὀνομάσαι (Pors. ὀνόμασιν). τὸ δ' ἔργον οὐκ ἔστιν τόδε.

356 γένος...ἀρωγόν.] 'Ye mates staunch in seacraft.' Cf. v. 201, ναὸς ἀρωγοὶ τῆς Αἴαντος: (*rei nauticae administri*:) Aesch. *Pers.* 380, πᾶς ἀνὴρ κώπης ἄναξ | ἐς ναῦν ἐχώρει πᾶς θ' ὅπλων ἐπιστάτης.

357 γένος...ὅς.] Cf. v. 235, πολίμαν...ὤν, and *note*.

ὃς ἅλιον ἔβας.] The metre (v. 350 μόνοϊ ἔτ ἐμ|μένοντ |) requires either ὅς ἁλίᾶν | ἔβας; or ἁλίᾶν ὅς ἐπ|ἔβας,—the reading adopted by Hermann, Lobeck, Schneidewin, Wunder, etc.—ἐπέβας would mean *conscendisti navem*.

πλάταν.] *Palmulam remi*,—the oar-*blade*,—hence especially ἐναλία, ἁλία: *O. C.* 716: Eur. *Hec.* 39, &c.

360 ἔτ' ἄρκος ὄντ.] The word ἄρκος (τό) is used by Alcaeus, *frag.* 15. 4 (Bergk.) κνάμιδες, ἄρκος ἰσχύρω βέλευς.—Two other readings deserve remark: (1) πημονὰν ἐπαρκέσοντ', Wunder, Schneidewin. (2) ποιμένων ἐπαρκέσοντ.' Schol., μόνον τῶν ἐμὲ ποιμαινόντων ἐπαρκέσοντα. But Lobeck renders—'the destined helper *of thy shepherd*'—ποιμένων meaning Αἴαντος, and ἐπαρκέσοντα standing for βοηθὸν ἐσόμενον, on the analogy of οἱ προσήκοντές τινος, ἡ τεκοῦσά τινος, etc. As Hermann, however, observes, the omission of the article makes an important difference; and Lobeck allows that he can produce no instance exactly analogous.

361 ἀλλά.] 'Come.' Pind. *O.* VI. 38, ὦ Φίντις, ἀλλὰ ζεῦξον ἤδη μοι σθένος ἡμιόνων.

362 κακὸν κακῷ...ἄκος.] Seek not death as a remedy for misfortune—thereby bequeathing aggravated misfortune to your survivors. Cf. Her. III. 53, μὴ τῷ κακῷ τὸ κακὸν ἰῶ, ('do not avenge your mother's death by renouncing a throne').

363 τὸ πῆμα τῆς ἄτης.] 'The bitterness of the doom.' *Od.* III. 152, ἐπὶ γὰρ Ζεὺς ἤρτυε πῆμα κακοῖο: Soph. *Phil.* 765, τὸ πῆμα τοῦτο τῆς νόσου.

364—374. Lyric metres of the second strophe:—

V. 364. ὀρᾶς τὸν θρᾶσῦν | τὸν εὖκᾰρδῐόν | : dochmiac dimeter: see note at v. 348 on metre of vv. 348—9.

V. 365. τὸν ἐν δᾰϊοῖς | ἄτρᾰστόν μᾰχαῖς | : the same.

V. 366. ἐν ἄφὂβοῖς μὲ θῆρσ|ῖ δεῦῶν χἔρᾶς | : the same.

V. 372. ὦ | δῦσμὂρὸς | ὃς χἔρἶ μἔν || μἔθῆκ|ᾰ τοῦς | ἄλᾶστ|ὂρας | : dactylic dimeter hypercatal., with anacrusis (*note* at v. 172 on metre of v. 175): iambic dimeter.

V. 374, 5. ἐν δ ἑλἶκἔσσ||ῖ βοῦσ|ῖ καῖ| κλῦτοῖς | πἔσῶν || αἴπὂλἶοῖς| : cho-

στροφὴ β'.

ΑΙΑΣ

ὁρᾷς τὸν θρασὺν, τὸν εὐκάρδιον,
τὸν ἐν δαΐοις ἄτρεστον μάχαις, 365
ἐν ἀφόβοις με θηρσὶ δεινὸν χέρας;
ὤμοι γέλωτος, οἷον ὑβρίσθην ἄρα.

ΤΕΚΜΗΣΣΑ

μὴ, δέσποτ' Αἴας, λίσσομαί σ', αὔδα τάδε.

ΑΙΑΣ

οὐκ ἐκτὸς; οὐκ ἄψορρον ἐκνεμεῖ πόδα;
αἰαῖ αἰαῖ. 370

ΤΕΚΜΗΣΣΑ

ὦ πρὸς θεῶν ὕπειξε καὶ φρόνησον εὖ.

ΑΙΑΣ

ὦ δύσμορος, ὃς χερὶ μὲν μεθῆκα τοὺς ἀλάστορας,

riambus: iambic dimeter: choriambus.

V. 376. ἔρξμν|ὄν αἷμ|εδεῦσ|α|: iambic dimeter catal.

364 θρασύν....εὐκάρδιον....ἄτρεστον.] 'Bold' in going to meet danger; 'stout-hearted' when it looms near; 'intrepid' in its presence.

366 ἐν.] Cf. v. 43, ἐν ὑμῖν, *note*: vv. 1092, 1315.

ἀφόβοις θηρσί.] 'Unsuspecting' ('peaceful') 'cattle.'—Others understand ἀφόβοις θῆρες to mean, 'wild beasts which are not formidable,'—a sort of oxymoron,—'wild beasts that are not wild or fierce'—*cicures bestiae*. A lion might of course be called θήρ as opposed to a sheep. But any animal might be called θήρ as opposed to a human being. See Aesch. *Eum.* 69, αἷς οὐ μίγνυται | θεῶν τις, οὐκ ἀνθρώπων, οὐδὲ θήρ ποτε: Soph. *frag.* 678, ἐν θηρσὶν, ἐν βροτοῖσιν, ἐν θεοῖς ἄνω. The contrast in question here is not between wild beasts and tame, but between brutes and men. Cf. v. 64, ὃς ἀνδρὸς, οὐχ ὃς εὐκόμων ἄγραν ἔχων: and v. 300.

367 ὑβρίσθην.] 'How then have I been disgraced!' Cf. v. 217, *note*.

369 οὐκ ἐκτὸς; οὐκ κ.τ.λ.] In the corresponding verse of the antistrophe (384), the MSS. have ἴδοιμί νιν, καίπερ, κ.τ.λ. corrected by Dindorf to ἴδοιμι μήν νιν, καίπερ, κ.τ.λ. Schneidewin, reading ἴδοιμί νιν there, has οὐκ ἐκτὸς ἄψορρον ἐκνεμεῖ πόδα here.

ἄψορρον.] Adverb. Cf. *Track.* 902, ὅτου ἄψορρον ἀντῴη πατρί.

ἐκνεμεῖ πόδα.] Lit., 'guide your foot out of the way:' ἐκνέμεσθαι would naturally mean, 'to pasture upon (land) to the full,'—*depasci*: but is used here in that sense of 'guiding' (away), which is proper to the active νέμειν. Cf. Pind. *N.* VI. 15, ἐν ἴχνεσιν...ἐὸν πόδα νέμων. For the poetical middle form, cf. *O. C.* 244, προσορᾶσθαι: *El.* 1059, ἐσορᾶσθαι: *ib.* 892, καταιδέσθαι: Aesch. *P. V.* 43, θρηνεῖσθαι: *Pers.* 62, στένεσθαι: *Eum.* 357, αὐδᾶσθαι: *ib.* 339, στενάδεσθαι: etc.

372 ὦ.] ὦ—like our *Oh!*—is an exclamation expressing surprise or joy or pain: ὤ, a mere sign of the vocative, less emphatic than *Oh!*; also in the phrase ὦ πρὸς θεῶν, in questions c. with the imperative.

ἐν δ' ἑλίκεσσι βουσὶ καὶ κλυτοῖς πεσὼν αἰπολίοις 375
ἐρεμνὸν αἷμ' ἔδευσα.

ΧΟΡΟΣ

τί δῆτ' ἂν ἀλγοίης ἐπ' ἐξειργασμένοις;
οὐ γὰρ γένοιτ' ἂν ταῦθ' ὅπως οὐχ ὧδ' ἔχειν.

ΑΙΑΣ

ἰὼ πάνθ' ὁρῶν, ἀπάντων τ' ἀεὶ

δύσμορος, ὅς...] *Miser*, qui *omiserim*. ὅς sometimes = ὅστις, just as *qui* with *indic.* sometimes occurs where we should have expected *qui* with *conjunctive:* Xen. *Mem.* III. 5, 15 (when will Athenians, like Spartans,) ἢ πρεσβυτέρους αἰδέσονται—οἱ ἀπὸ τῶν πατέρων ἀρχονται καταφρονεῖν τῶν γεραιτέρων—ἢ σωμασκήσουσιν οὕτως, οἱ οὐ μόνον εὐεξίας αὐτοὶ ἀμελοῦσιν, ἀλλά, κ.τ.λ.: Cic. *Phil.* IV. 5, *Virtus est una altissimis defixa radicibus*, quae *nunquam ulla vi labefactari* potest, *nunquam demoveri loco.*

χερὶ μέν.] The μέν at first sight appears misplaced. We should have expected—τοὺς μὲν ἀλάστορας χερὶ μεθῆκα, τοῖς δὲ βουσὶν ἐνέπεσον. But the first thought in the speaker's mind perhaps was—τοὺς ἀλάστορας χερὶ μὲν μεθῆκα, ποιμνῶν δὲ διαφθορᾷ ἐζημίωσα: 'let off the Greeks in respect of *personal* chastisement, and merely damaged them in *property*.' He first intended to contrast two modes of punishing the Greeks, but is led on to contrast vengeance on men with violence against cattle.

375 κλυτοῖς.] 'Goodly:' *Od.* IX. 308, κλυτὰ μῆλα. The epithet is not ironical. Like εὐκερως in v. 64, it serves two purposes—to emphasize the insensate character of an outrage upon valuable property—and to suggest sympathy for the fate of fine animals.

376 ἔδευσα.] Cf. Pind. *N.* X. (41, τέγγων δάκρυα: Eur. *I. T.* 160, ἐέλλω κρατῆρα....ὑδραίνειν....πηγάς: Lycophron v. 1185, βαίνει χοάς: Liv. V. 16, *aquam Albanam...emissam per agros* rigabis.

377 ἐπ' ἐξειργασμένοις.] (Why grieve) 'when the deed is past recall?' Aesch. *Ag.* 1350, ἔστηκα δ' ἐνθ' ἔταιρ' ἐπ' ἐξειργασμένοις. ἐπί here does not mean '*after* all is done,' 'but *with* all done,'—denoting a present condition of the action ἀλγοίης ἄν. See Mr Paley's note to Aesch. *Pers.* 527, where he quotes Soph. *Ant.* 556, ἀλλ' οὐκ ἐπ' ἀρρήτοις γε τοῖς ἐμοῖς λόγοις, (you shall not do so) '*with* my words unsaid?' Eur. *Ion* 228, ἐπὶ δ' ἀσφάκτοις | μήλοισι....μὴ πάρειτε—'enter not *with* the victims unslain.'

378 οὐ γὰρ γένοιτ' ἄν...ἔχειν.] A mixed construction compounded of (1) οὐκ ἂν γένοιτο, ὅπως ταῦτα οὐχ ὧδε ἔξει: like *O. T.* 1058, οὐκ ἂν γένοιτο τοῦθ' ὅπως...οὐ φανῶ τοὐμὸν γένος: (2) οὐκ ἂν γένοιτο, ταῦτα οὐχ-ὧδε (ἄλλως) ἔχειν.—Cf. *O. C.* 385, ἤδη γὰρ ἔσχες ἐλπίδ' ὡς ἐμοῦ θεοὺς | ὅραν τιν' ἕξειν;

379 πάνθ' ὁρῶν.] 'All-observing,'—ever on the alert 'to snatch an occasion against his foes' (v. 2).—Morstadt (followed by Schneidewin) πάντα ὁρῶν, *i. e.* πανοῦργος.

ἀπάντων τε.] ἀπάντων τε...κακοπωνέστατόν τε.—Elmsley contended that Greek idiom requires either πᾶν θ' ὁρῶν...ἀπάντων τε: or πάνθ' ὁρῶν ...ἀπάντων δέ. But πᾶν ὁρῶν would naturally mean 'looking at *anything*'—not 'all-seeing.' And though δέ was often used with a word repeated, (κινεῖ κραδίην, κινεῖ δὲ χολῆν, Eur. *Med.* 99,) it would be difficult to shew that it was indispensable in such cases.

κακῶν ὄργανον, τέκνον Λαρτίου,
κακοπινέστατόν τ' ἄλημα στρατοῦ,
ἦ που πολὺν γέλωθ' ὑφ' ἡδονῆς ἄγεις. 380

ΧΟΡΟΣ

ξὺν τῷ θεῷ πᾶς καὶ γελᾷ καὐδύρεται.

ΑΙΑΣ

ἴδοιμι μήν νιν, καίπερ ὧδ' ἀτώμενος.
ἰώ μοι μοι. 385

ΧΟΡΟΣ

μηδὲν μέγ' εἴπῃς. οὐχ ὁρᾷς ἵν' εἶ κακοῦ;

ΑΙΑΣ

ὦ Ζεῦ, προγόνων προπάτωρ, πῶς ἂν τὸν αἱμυλώτατον,

380 Λαρτίου.] V. 1, *note.*

381 ἄλημα.] 'Knave.' Cf. v. 103, κίναδος. *Ant.* 320, οἷμ' ὡς ἄλημα (alii λάλημα) δῆλον ἐκπεφυκὸς εἶ. As ἄλημα from ἀλέω 'to grind' corn, so παιπάλημα from παιπάλη (πάλλω), 'fine meal'—the notion of *finesse* underlying both words. Aeschin. *de Fals. Legat.* p. 33. 24, ὅ, τι μὲν οὖν ἦν ποθ' ὁ κέρκωψ ἢ τὸ καλούμενον παιπάλημα ἢ τὸ παλίμβολον ἢ τὰ τοιαῦτα ῥήματα, οὐκ ᾔδεσαν πρότερον: "I never knew before what 'knave,' or 'shuffler,' or 'weathercock,' or any such terms meant."

382 ἦ που.] "I warrant.' *Trach.* 846, ἦ που ὅλοὰ στένει: *Phil.* 1130, ἦ που ἐλεινὸν ὁρᾷς.

πολὺν γέλωτα...ἄγεις.] 'Laughest loud and *long*'—ἄγεις implying *sustained* triumph. Cf. Eur. *Or.* 182 (Electra to the Chorus) κτύπον ἠγάγετ' οὐχὶ σίγα...; &c.—Lit., 'you have *kept up* a noise' (she had once before enjoined silence, v. 170).

γέλωθ'.] Suidas and one MS. γέλων. But the 'Attic' form was used by the Tragedians only when metre compelled: cf. v. 303.

383 ξὺν τῷ θεῷ.] ξύν τοι θεῷ has been conjectured, since the usual phrase is ξὺν θεῷ, ξὺν θεοῖς. On the other hand, ὁ θεός is sometimes used where no particular god is meant, but merely 'the god, whatever his name, who is always influencing a man's destiny at any given moment'; *e. g.* Eur. *Helen.* 711, ὦ θύγατερ, ὁ θεὸς ὡς ἔφυ τι ποίκιλον | καὶ δυστέκμαρτον.

384 ἴδοιμι μήν νιν.] The MSS. give simply ἴδοιμί νιν: and in the strophe (v. 369) some editors omit the second οὐκ: see v. 369, *note.*—Hermann, ἴδοιμί νιν νῦν: Triclinius, δή νῦν: Dindorf (1832) ἴδοιμ', ἴδοιμι. Either μήν ('yet') or μέν suits the context better than νῦν or δή.

καίπερ ὧδ' ἀτώμενος.] Shattered as I am—(and I do not dispute that this is the will of the gods)—let me but have a chance of revenge.

385 μηδὲν μέγ' εἴπῃς. *Od.* XXII. 287, μή ποτε τάμπαν | εἴκων ἀφραδίῃσι μέγα εἰκεῖν, ἀλλὰ θεοῖσι | μῦθον ἐπιτρέψαι: Theocr. x. 20, μηδὲν μέγα μυθεῦ: Plato *Phaedo* p. 95 B, μὴ μέγα λέγε, (referring to the words σύ μοι δοκεῖς ἐξευρήσειν) μή τις ἡμῶν βασκανία παριτρέψῃ τὸν λόγον: 'say nothing presumptuous, lest some malign influence render our discussion futile' Soph. *El.* 830, μηδὲν μέγ' ἄσῃς: Virg. *Aen.* x. 847, *Dixerat ille aliquid* magnum.

ἵν' εἶ κακοῦ.] Cf. v. 102, ποῦ τύχῃς, *note.*

387 προγόνων προπάτωρ.] Telamon, father of Ajax, was the son o

[illegible]

δλεσθ' δλεσθέ μ' οἰκήτορα,
δλεσθέ μ'· οὔτε γὰρ θεῶν γένος οὔθ' ἀμερίων
ἔτ' ἄξιος βλέπειν τιν' εἰς ὄψασιν ἀνθρώπων.
ἀλλά μ' ἁ Διὸς
ἀλκίμα θεὸς
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In the *Iliad* and *Odyssey* Ἔρεβος is a general term for the nether gloom, —but distinguishable from δόμος Ἀΐδος, the actual abode of the dead: (*Il.* VIII. 367, οὐτέ μιν εἰς Ἀΐδαο πυλάρτας προθυρέμψω | δέξατ' δὲ Ἔρεβος κίνα): —while Τάρταρος is a lower abyss, τόσσον ὅσον περὶ Ἅιδεω δόμον οὐρανὸς ἐστ' ἀπὸ γαίης, *Il.* VIII. 16.— Later poets used the word in a general sense, *e. g.* ἔρεβος ὄφαλον, the darkness of the deep, *Ant.* 589.

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ἐχθρὸν ἄλημα, τούς τε διασσάρχας ὀλέσσας βασιλῆς, 390
τέλος θάνοιμι κἀγώ.

ΤΕΚΜΗΣΣΑ

ὅταν κατεύχῃ ταῦθ', ὁμοῦ κἀμοὶ θανεῖν
εὔχου· τί γὰρ δεῖ ζῆν με σοῦ τεθνηκότος;

στροφὴ γ'.

ΑΙΑΣ

ἰὼ σκότος, ἐμὸν φάος,
ἔρεβος ὦ φαεννότατον, ὡς ἐμοί, 395

Aeacus and Endeïs. Aeacus was the son of Zeus and Aegina. Cf. Alcaeus *frag.* 48 (Bergk *Poet. Lyr.* p. 718), Κρονίδα βασίληος γένος Αἴαν. —Cf. *Ant.* 937, ὦ γῆς Θήβης ἄστυ πατρῷον | καὶ θεοὶ προγενεῖς (Ares and Aphrodite, the parents of Harmonia, wife of Cadmus).

πῶς ἄν.] *utinam.* Cf. *O. C.* 1099, ὦ πάτερ, πάτερ, | τίς ἂν θεῶν σοι τόνδ' ἄριστον ἀνδρ' ἰδεῖν | δοίη; *Phil.* 794, πῶς ἂν ἀντ' ἐμοῦ | τὸν ἴσον χρόνον τρέφοιτε τήνδε τὴν νόσον;

390 διασσάρχας.] Cf. v. 251, δικρατεῖς. These epithets ought in strictness to mean 'diversely ruling,' but διασσάρχαι βασιλεῖς is used merely in the sense of δισσοὶ βασιλεῖς.—Cf. *O. C.* 1055, διστόλους ἀδελφάς, not—'sisters diversely journeying,' but 'two sisters journeying (together):' Eur. *Phoen.* 683, διώνυμοι θεαί, Περσέφασσα καὶ φίλη Δαμάτηρ θεά, where the meaning is not—'two goddesses with contrasting names,' but simply, 'two goddesses, each of whom is invoked.' Similarly in *O. C.* 718, ἑκατόμποδες Νηρηΐδες, not 'the centipede Nereids,' but 'the feet of a hundred Nereids.'

391 ὀλέσσας...θάνοιμι.] Aesch. *Cho.* 430, ἔπειτ' ἐγὼ νοσφίσας ὀλοίμαν.

394—411. Lyric metres of the third strophe:—

V. 394. ἰώ (*extra metrum*).
σκότος ἐμὸν φάος | : dochmiac monometer: see *note* at v. 348 on metre of vv. 348, 9.

V. 395. ἔρεβος ὦ φάεννο|ὑτάτον ὡς ἔμοί | : dochmiac dimeter.

V. 396. ἔλεσθ|ἔλεσθ||ἔ μοιχῆτόρα | : iambic monometer: dochmius.

Vv. 397, 8. ἔλεσθ|ἔ μοῦ|ἔ γάρ|| θεῶν γένος οὐθ | ἁμέρῶν | : iambic tripodia: choriambic dimeter.

Vv. 399, 400. ἔτ ἀξ|ἴος | βλέπεῖν | τὸν εἶ | δότᾶσ|ὶν ἄνδρ||ῶπων | : iambic trimeter, followed by a trochee: 'qui in fine trimetri additus est pes, numero videtur *trochaeus semantus* esse,' (Herm. *Oed. Tyr.* 1328)—*i. e.* σημαντός, 'marked,' 'emphatic.'

Vv. 401, 2. ἄλλᾰ | μᾰ Δῖ|ος | : trochaic monometer hypercatal.

ἄλεῖ|μᾰ θῦ|ος | : the same.

ὀλέθρῐ | ἀϊκίζεῖ | : tribrach and molossus, forming a dochmiac metre. (In the antistr. v. 420, a dactyl, εὐφρόνῑς, replaces the tribrach).

V. 403. ποῖ τῑς | οὖν φύγ|η | : trochaic monometer hypercatal.

V. 404. The same.

V. 405. εἴ τᾰ | μὲν φθῖ||λεῖ φίλ|εῖ τίσ|ις δ | : trochaic monometer: trochaic penthemimer.

V. 406. ὁμοῦ | πέλεῖ | , κ.τ.λ. Iambic trimeter.

Vv. 407, 8. πᾶῖ δᾶ | στρᾰτός || δῖπτᾰλ|ὸς ἀν | με | : iambic dimeter hypercatal.

V. 409 χεῖρῑ φόν|εῦοῖ : dactyl and spondee (Ἀδώνιον μέτρον).

395 ἔρεβος.] 'Nether darkness.'

δλεσθ' ὄλεσθέ μ' οἰκήτορα,
δλεσθέ μ'· οὔτε γὰρ θεῶν γένος οὔθ' ἁμερίων
ἔτ' ἄξιος βλέπειν τιν' εἰς ὄψασιν ἀνθρώπων. 400
ἀλλά μ' ὁ Διὸς
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ὁμοῦ πέλει, μώραις δ' ἄγραις προσκείμεθα,
πᾶς δὲ στρατὸς δίπαλτος ἄν με
χειρὶ φονεύοι.

ΤΕΚΜΗΣΣΑ

ἆ δυστάλαινα, τοιάδ' ἄνδρα χρήσιμον 410
φωνεῖν, ἃ πρόσθεν οὗτος οὐκ ἔτλη ποτ' ἄν.

ΑΙΑΣ

ἰὼ πόροι ἁλίρροθοι
παράλαί τ' ἄντρα καὶ νέμος ἐπάκτιον,
πολὺν πολύν με δαρόν τε δὴ

slain cattle). But τοῖσδ' leaves a syllable wanting, since εἴ τᾶ μὲν φῶν | εἴ φίλοῖ τοῖῦ δ | corresponds to v. 423, ἐξέρῳ μᾶγ | οἷῶν οὔτῦδᾶ |. Hermann's τοῖοῖδ | is on this ground preferable to τοῖσδ'.—(2) Ahrens, τοῖς δόμου πέλας,—*i. e.* τοῖς ἐγγύτατα γένους, τοῖς συγγένοις: '(old honours are perishing) for the members of my house.'—(3) Thiersch: τοῖς δ' ὁμοῦ γέλως (for πέλας) μώραις γ' ἄγραις προκείμεθα,—'while to them (my enemies) I am a mark for scorn through my folly,' &c.

408 προσκείμεθα.] Her. III. 34, τῇ δὲ φιλοινίῃ σέ φασι πλεύνας προσκέεσθαι. The word was sometimes used, like ἐγκεῖμαι, of an engrossing trouble: *e.g. El.* 1040, ᾧ σὺ πρόσκεισαι κακῷ. Cf. Eur. *Helen.* 269, ξυμφοραῖς ἐγκείμεθα, *incumbimus* (i.e. *versamur in*) *malis.*

408 δίπαλτος.] 'With the force of both arms'—with all their might and main. Cf. Eur. *I. T.* 323, ὡς δ' εἴδομεν δίπαλτα πολεμίων ξίφη, *i. e. two-handed* swords. Others render—'hurling each two spears,' and understand a direct allusion to the Homeric custom of carrying a second spear (ἔχων δύο δοῦρε, *Od.* I. 256). But the words χειρὶ φονεύοι rather suggest the notion of death dealt at close quarters; and δίπαλτος expresses that the strength of both arms is put into the blow.—Cf. Aesch. *Theb.* 985, τρίπαλτα πήματα, 'woes hurled on us with triple force.' For the *active* sense of δίπαλτος, cf. *Ag.* 115, χερὸς ἐκ δορυπάλτου.

410 ἄνδρα χρήσιμον.] 'A good man and true.' The epithet χρήσιμον, weak at first sight, is in fact most appropriate to the context. 'How piteous to hear a man who never yet flinched at his post invoking death to release him—a good soldier apprehending death from the comrades with whom he has served!' Cf. v. 963 (Tecmessa anticipating how the Greeks will miss Ajax), ἴσως τοι,... θανόντ' ἂν οἰμώξειαν ἐν χρείᾳ δορός.—χρήσιμοι, χρηστοί, beyond their immediate sense of 'serviceable,' involved the notion of genuine worth and nobleness: cf. Eur. *Phoen.* 1741, τὸ χρήσιμον φρονῶν...εὐκλεᾶ με θήσει. On the other hand ἀχρήϊος ἀνὴρ (Hes. *Opp.* 295) is opposed to ἐσθλός.

411 φονεῖν.] Xen. *Cyr.* II. 2. 3, τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν! Soph. *Phil.* 234, φεῦ, τὸ καὶ λαβεῖν | προσφθέγμα τοιοῦδ' ἀνδρός...!—Madv. *Synt.* § 168 *a* 3.

412 πόροι ἁλίρροθοι.] 'Paths by the wild waves'—not *over* them, as in Aesch. *Pers.* 369, ἱκτίνων φυλάσσων καὶ πόρους ἁλιρρόθους.

414 δαρόν τε δή.] 'And very weary.' Plaut. *Mil.* II. 6. 28 (*supplicium*) *longum diutinumque a mane ad vesperum.*—For δή, cf. *Il.* XIX. 85, πολλάκι δή, 'full oft:' *ib.* VII. 94, ὀψὲ δὲ δή, '*quite* late:' Plato

κατείχετ' ἀμφὶ Τροίαν χρόνον· ἀλλ' οὐκέτι μ', οὐκ 41
ἔτ' ἀμπνοὰς ἔχοντα· τοῦτό τις φρονεῖν ἔστω.
ὦ Σκαμάνδριοι
γείτονες ῥοαί,
εὔφρονες Ἀργείοις, 42
οὐκέτ' ἄνδρα μὴ
τόνδ' ἴδητ', ἔπος
ἐξερῶ μέγ', οἷον οὔτινα
Τροία στρατοῦ δέρχθη χθονὸς μολόντ' ἀπὸ 42
Ἑλλανίδος· τανῦν δ' ἄτιμος
ὧδε πρόκειμαι.

ΧΟΡΟΣ

αὔτοι σ' ἀπείργειν οὐδ' ὅπως ἐῶ λέγειν

Rep. p. 338 B, *αὐτίκα δὴ μάλα*, 'on the *very* spot.'

415 οὐκέτι μ.] Sc. *καθέξετε*.

417 φρονεῖν.] Hor. *Sat.* I. 5. 44, *Nil ego contulerim iucundo sanus amico.*

420 εὔφρονες Ἀργείοις.] 'Kindly to the Greeks'—as having so long refreshed their thirsty toils, and kept the plains green and cool around them. Cf. v. 862 (where Ajax is saying farewell to the landscape around him),—*κρῆναί τε ποταμοί θ' οἷδε...χαίρετ', ὦ τροφῆς ἐμοί*, 'farewell, nourishers of my life.'—Two other meanings have been put on the phrase:—(1) 'Kindly to the Greeks my enemies, and therefore hostile to me,'—the fatal onslaught on the herds having been made on the plain of the Scamander. But this circumstance would have been a slender reason for quarrelling with the river itself, or assuming it to be the confederate of the Atreidae. —(2) 'No more, the allies of the Greeks, will ye see me'—*i. e.* 'you will no more see me victorious beside your favouring stream'—victorious by your favour. For this sense the comma at Ἀργείοις should be removed; but the explanation appears farfetched.

424 ἔπος ἐξερῶ μέγα.] The boast recalls that of Achilles, *Il.* XVIII 104, *ἀλλ' ἦμαι παρὰ νηυσὶν, ἐτήσιος ἄχθος ἀρούρης, | τοῖος ἐὼν οἷος οὔτις Ἀχαιῶν χαλκοχιτώνων | ἐν πολέμῳ*. But the apologetic phrase—*ἔπος ἐξερῶ μέγα*—which modifies *ἔπος* as of Ajax, shews that the chastening discipline of Athene has already begun to tell.

427 πρόκειμαι.] Lie prostrate. Cf. vv. 323—5: 1059, *θανόντες δὲ προκείμεθ' αἰσχίστῳ μόρῳ*.

428 οὔτοι...οὐδέ.] Dindorf and Elmsley, *οὐδέ*. Hermann, Lobeck and most other editors *οὔ τε*, with the MSS. Elmsley (*Edin. Review* vol. 18 p. 492) maintained that *οὐδέ* not *οὔτε*, always follows *οὔτοι*. Now *οὐκ...οὐδέ*,—*not...no, nor*—are properly used where the second clause is emphasized as stronger than the first,—*e. g.* Eur. *H. F.* 316, *οὔτοι τί δειλὸν, οὐδὲ τοῦ βίου πόθος*,—'not cowardice, no, nor desire of life!' *Her.* 64, *οὔτοι βίᾳ γέ μ' οὐδὲ τούσδ' ἕξεις λαβών*—'you shall not take me,—nor these *either*.' But where two clauses are strictly on a par as regards emphasis, then *οὔτε...οὔτε* is used: and for this, in poetry, *οὐ* (or *οὔτοι*)...*οὔτε* is sometimes found: *e.g.* *Od.* IV. 566, *οὐ νυφετὸς οὔτ' ἄρ' χαμαὶ πολὺς οὔτε ποτ' ὄμβρος*.

ἔχω κακοῖς τοιοῖσδε συμπεπτωκότα.

ΑΙΑΣ

αἰαῖ· τίς ἄν ποτ' ᾤετ' ὧδ' ἐπώνυμον 430
τοὐμὸν ξυνοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς;
νῦν γὰρ πάρεστι καὶ δὶς ᾰλάζειν ἐμοὶ
καὶ τρίς· τοιούτοις γὰρ κακοῖς ἐντυγχάνω·
ὅτου πατὴρ μὲν τῆσδ' ἀπ' Ἰδαίας χθονὸς

430—524. *Aj.* Who could have foreseen that my name, formed from the accents of woe, was to be matched with a fate so woful? Well may I repeat twice and three times these mournful syllables; I, whose father from this land of Troy brought away the first meed of valour; but I his son, having wrought on the same field deeds not less, thus perish dishonoured by the Greeks. Had Achilles lived, his own lips would have adjudged the arms to none but me: but the Atreidae have juggled them into the hands of a villain. And bitterly should they have rued it, if sight and mind had not played me false,—if I had not been foiled and maddened by the stern-eyed, unconquered goddess. And now what am I to do? return crestfallen to my father's presence? rush alone to meet death among the Trojans? No, it rests for me to prove that at least in spirit I am a hero. One of two things the brave man seeks—a life of glory, or a glorious death.—*Tecm.* O Ajax, my lord, in me also thou seest the force of destiny; but the fate that has made me thine has taught me to wish thee well; and by the Zeus of our hearth, by the union that has joined thee and me, I implore thee not to leave me desolate. The last day of thy life will be the last of my freedom and of thy child's. And have pity on thy father's dreary age,—on thy mother, who prays often for thy return. Pity the son whom thou wilt leave to unloving guardians; pity me also, friendless but for thee. A noble nature holds to the memories of love.

431 ξυνοίσειν.] ξυμβήσεσθαι—ξυνδραμεῖν. Ar. *Eq.* 1232, καὶ μήν σ' ἐλέγξει βοῦλομαι τεκμηρίῳ, | εἴ τι ξυνοίσει τοῦ θεοῦ τοῖς θεσφάτοις; *i. e.* 'answer to the description in the oracle.'

432 νῦν γὰρ...αἰάζειν..] 'For well may I now mourn—yea, twice and three times mourn—in the plaintive syllables that shape my name.' The Greek pun could hardly be rendered with tragic effect in English.—Cf. *Ant.* 110, Πολυνείκους | ἀρθεὶς νεικέων ἐξ ἀμφιλόγων: Soph. *frag.* 877, ὀρθῶν δ' Ὀδυσσεὺς εἰμ' ἐπώνυμος κακοῖς· | πολλοὶ γὰρ ὠδύσαντο δυσμενεῖς ἐμοί,—(ὀδύσσομαι,—'have been wroth at me.' Plutarch (*vit. Niciae* 1.) ridicules the notion of Timaeus (historian 280 B.C.) that the mutilation of the Hermae prefigured the influence of the Syracusan statesman Hermocrates in the fortunes of the Sicilian expedition—(τῇ περικοπῇ τῶν Ἑρμῶν προσημαίνειν τὸ δαιμόνιον ὡς ὑπὸ Ἑρμοκράτους πλεῖστα πείσονται).

433 τοιούτοις.] Cf. v. 164, *note.*

434 πατήρ.] Telamon—'whom a willing comrade, with the warriors of Tiryns, Alcmene's son brought over the sea to the tumult of bright arms at Troy, to punish the falseness of Laomedon' (Pind. *I.* v. 38—42). For his services at Troy Telamon received the hand of Hesione, daughter of Laomedon,—bestowed upon him by Hercules as 'a special

τὰ πρῶτα καλλιστεῖ' ἀριστεύσας στρατοῦ 435
πρὸς οἶκον ἦλθε πᾶσαν εὔκλειαν φέρων·
ἐγὼ δ' ὁ κείνου παῖς, τὸν αὐτὸν ἐς τόπον
Τροίας ἐπελθὼν οὐκ ἐλάσσονι σθένει,
οὐδ' ἔργα μείω χειρὸς ἀρκέσας ἐμῆς,
ἄτιμος Ἀργείοισιν ὧδ' ἀπόλλυμαι. 440
καίτοι τοσοῦτόν γ' ἐξεπίστασθαι δοκῶ,
εἰ ζῶν Ἀχιλλεὺς τῶν ὅπλων τῶν ὧν πέρι
κρίνειν ἔμελλε κράτος-ἀριστείας τινὶ,
οὐκ ἄν τις αὐτ' ἔμαρψεν ἄλλος ἀντ' ἐμοῦ.
νῦν δ' αὖτ' Ἀτρεΐδαι φασὶ παντουργῷ φρένας 445
ἔπραξαν, ἀνδρὸς τοῦδ' ἀπώσαντες κράτη.

meed of honour' (ἔκκριτον δώρημα, v. 1301).

435 καλλιστεῖ' ἀριστεύσας.] 'Having won the first prize for valour in all the host'—καλλιστεῖα cognate accus. Cf. Her. IX. 33, νικᾷν Ὀλυμπιάδα (νικᾷν Ὀλύμπια, Thuc. I. 126) 'to *be winner in* an Olympic contest' (instead of Ὀλυμπιάδα ἀνελέσθαι, Her. VI. 36): and so ἅρμα νικᾷν, Pind. *I.* IV. 43: Böckh *Corp. Inscr.* III. 193, στεφθεὶς παγράτιον (cf. Hor. *Epp.* I. 1. 50, *coronari Olympia*). We should have expected either (1) τὰ πρῶτ' ἀριστεύσας simply, as in v. 1300, or (2) τὰ καλλιστεῖα ἀρόμενος.

437 τόπον...Τροίας.] 'The same place *of* Troy,'—*i. e.* 'the same place, viz. Troy.' Cf. *O. T.* 1134, τὸν Κιθαιρῶνος τόπον.

438 ἐπελθών.] Cf. v. 305 ἐπέξας, *note.*

439 ἀρκέσας.] 'Having *done* with this right hand *services* not less:' ἀρκεῖν here = ἐπαρκεῖν (τινί τι), *aliquid alicui praestare.*

441 τοσοῦτον.] The forms τοσοῦτο, τοιοῦτο are rare in tragedy: but see Aesch. *P. V.* 820, τοιοῦτο μὲν σοι τοῦτο φοβέομαι λέγω: and in *Eum.* 182 τοιοῦτο is usually read.

443 ἔμελλον...ἔμαρψεν.] The imperfect ἔμαρπτον ought in strictness to have followed ἔμελλον:—'If Achilles *were* alive and about to adjudge the prize, no one *would get* it (ἔμαρπτον ἄν) before me.' Instead of this we have:—'If Achilles were alive and about to adjudge the prize, no one *would have got* it (ἔμαρψεν ἄν) before me:' for Achilles being dead, the whole hypothesis belongs to the past. 'If he were alive and about to adjudge' is, in fact, merely a poetical way of saying, 'If in his lifetime he had been called upon to adjudge.'

442 τῶν ὅπλων τῶν ὧν.] *De suis ipsius armis,*—concerning the right succession to which he might be fairly considered the best authority.—ὧν. The possessive ὅς (Epic ὅός), never found in Attic prose, occurs a few times in tragedy: *e.g.* Eur. *Med.* 955, ἐκγόνοισιν οἷς, *posteris suis*: Soph. *O. T.* 1248, τοῖς οἷσιν αὐτοῦ, *suis ipsius* (*natis*).

444 ἀντ' ἐμοῦ.] So Aesch. *P. V.* 475, οὔτις ἄλλος ἀντ' ἐμοῦ: Soph. *O. C.* 488, κεἴ τις ἄλλος ἀντὶ σοῦ.

446 ἔπραξαν.....φωτί.] 'Have *compassed* them *for* an all-daring schemer.' Literally 'have managed them' for him,—πράσσειν conveying the idea of intrigue. Cf. Thuc. I. 57, ἔπρασσον ὅπως πόλεμος γένηται: Soph. *O. T.* 125, εἴ τι μὴ ξὺν ἀρχέμῳ | ἐπράσσετ' ἐνθένδ': Her. III. 61, ἀναγνόντες...οὐ εἰ αὐτὸς τάδε διε-

κεἰ μὴ τόδ' ὄμμα καὶ φρένες διάστροφοι
γνώμης ἀπῆξαν τῆς ἐμῆς, οὐκ ἄν ποτε
δίκην κατ' ἄλλου φωτὸς ὧδ' ἐψήφισαν.
νῦν δ' ἡ Διὸς γοργῶπις ἀδάματος θεὰ 450
ἤδη μ' ἐπ' αὐτοῖς χεῖρ' ἐπεντύνοντ' ἐμὴν
ἔσφηλεν ἐμβαλοῦσα λυσσώδη νόσον,
ὥστ' ἐν τοιοῖσδε χεῖρας αἱμάξαι βοτοῖς·
κεῖνοι δ' ἐπεγγελῶσιν ἐκπεφευγότες,
ἐμοῦ μὲν οὐχ ἑκόντος· εἰ δέ τις θεῶν 455

πρήξει, 'having persuaded (Smerdis) that he will himself *manage* everything for him' (*i. e.* carry through the plot for placing him on the Persian throne).

ἀνώσαντες κράτη.] 'And have disallowed the high deeds' of Ajax. —*κράτη*, like the plural *laudes*: Cic. *Off.* I. 22, *abundans bellicis laudibus.* For other senses of *κράτη*, cf. *Ai.* 1016, *κράτη...καὶ δόμους*, '(royal) *prerogatives* and palace': *Ant.* 485, *εἰ ταῦτ' ἀναῖ τῇδε κείσεται κράτη*,—'these high-handed deeds.'

448 **γνώμης ἀπῆξαν.**] 'Swerved from my true purpose,'—*τῆς ἐμῆς*, 'my own, my true purpose'—opposed to the *δύσφορα γνῶμαι* (v. 51), 'the vexing fantasies,' with which Athene had mocked his sight and foiled his plans,—'turning his rage aside' (*ἀκτρέπω*, v. 53) on the cattle.

449 **κατ' ἄλλου φωτός.**] Cf. *Il.* I. 232, *ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις· ἦ γὰρ ἄν, Ἀτρείδη, νῦν ὕστατα λωβήσαιο.*

δίκην...ἐψήφισαν.] 'Have given sentence.' The active *ψηφίζω* usually means to reckon, calculate: *e. g.* Polyb. v. 26. 13, ('the value of pieces on a draught-board can be changed') *κατὰ τὴν τοῦ ψηφίζοντος βούλησιν*, 'at the pleasure of the reckoner.' But here, as sometimes in late Greek, *ψηφίζειν* = *ψηφίζεσθαι*, to give a vote or sentence. The simple verb could hardly stand for *ἐπιψηφίζειν*, 'to put the question to the vote,'—(said of the presiding magistrate, *ἡγεμὼν δικαστηρίου*).—For *δίκην ψηφ.*, cf. Isaeus *de Pyrrhi hered.* p. 38. 32, *τοῖς περὶ αὐτοῦ τούτου τὴν δίκην μέλλουσι ψηφιεῖσθαι.*

450 **νῦν δ'.**] 'As it was'—contrasting the actual case with what might have been. Cf. *O. T.* 984, *καλῶς ἅπαντα ταῦτ' ἂν ἐξειρητό μοι,* | *εἰ μὴ 'κύρει ζῶν' ἡ τεκοῦσα· νῦν δ',* | *ἐπεὶ* | *ζῇ, πᾶν' ἀνάγκη...δικαίων.*

ἡ Διός.] Cf. v. 172, *note.*

ἀδάματος.] Cf. v. 952, *ἡ δεινὴ θεός*: v. 401, *ἀλκίμα θεός.*—*ἀδάμαστος.* In verbal adjectives, the Ionic and Attic dialects sometimes drop the *σ* of the 1st aorist: *e. g.* *ἀγατός* for *ἀγαστός*, *Homer. hymn. Apoll.* 515; *θαυμάτος*, Pind. *O.* I. 43: *εὐκτίτος*, *Il.* II. 592: *κλαυτός* (See Lobeck, *Ajax*, v. 704): *ὀνατός*, Pind. *I.* IV. 85.

451 **ἐπεντύνοντα.**] 'Making ready' my hand. Oppian *Hal.* v. 562, *ἤδη γὰρ δελφῖνα ἐπεντύνουσιν ἀρῆα.*—Valckenär, *ἐπευθύνοντα*: others *ἐπεκτείνοντα* or *ἐπεντείνοντα.*

453 **ἐν.**] Cf. v. 43, *note.*

τοιοῖσδε...βοτοῖς.] 'These poor cattle;' cf. v. 336, *ἀφόβοις θηρσί*, *note.*—*βοταῖς* in a general sense, as v. 324. Cf. v. 145, *note.*

455 **ἐμοῦ μέν**] = *ἐμοῦ γοῦν.* Cf. v. 121, (*τίς ἄν σοι...προνοήσαιμι...ψηφίσῃς*;)—ΟΔ. *ἐγὼ μὲν οὐδὲν' οἶδ'. Ant.* 634 (Creon to his son Haemon—'are *you* angry with me too?')—*ἦ σοὶ μὲν ἡμεῖς ταυτὰ χἠ δρῶντες φίλοι;*

βλάπτοι, φύγοι τᾶν χὠ κακὸς τὸν κρείσσονα.
καὶ νῦν τί χρὴ δρᾶν; ὅστις ἐμφανῶς θεοῖς
ἐχθαίρομαι, μισεῖ δέ μ' Ἑλλήνων στρατὸς,
ἔχθει δὲ Τροία πᾶσα καὶ πεδία τάδε.
πότερα πρὸς οἴκους, ναυλόχους λιπὼν ἕδρας 460
μόνους τ' Ἀτρείδας, πέλαγος Αἰγαῖον περῶ;
καὶ ποῖον ὄμμα πατρὶ δηλώσω φανεὶς
Τελαμῶνι; πῶς με τλήσεταί ποτ' εἰσιδεῖν
γυμνὸν φανέντα τῶν ἀριστείων ἄτερ,

456 εἰ δέ...βλάπτοι.] 'But if the hand of a good should *arrest*.' Cf. *El.* 696, ὅταν δέ τις θεῶν | βλάπτῃ, δόκει' ἂν οὐδ' ἂν ἰσχύων φυγεῖν.—βλάπτω, (ΑΑΒ, λαμβάνω,) = 'to lay hold upon:' 'to retard, impede:' *e. g. Il.* VI. 39, ἐξῷ ἐνὶ βλαφθέντε μυρικίνῳ, (the two horses) *caught in* a tamarisk bough: Aesch. *Ag.* 119 (a hare) βλαβέντα λοισθίων ὁρόμων, stopped from its swiftness for ever.

457 τί χρὴ δρᾶν; ὅστις, κ.τ.λ.] Sc. ἐμέ, ὅστις. Cf. *O. C.* 263, κἀμοί γε ποθ' ταῦτ' ἔστιν; οἵτινες βάθρων | ἐκ τῶνδέ μ' ἐξάραντες εἶτ' ἐλαύνετε; *i. e.* καὶ ἐμέγε τί ὑμεῖς ὠφελεῖτε, οἵτινες, κ.τ.λ.

458 ἐχθαίρομαι...μισεῖ δέ μ'.] Plato *Euthyd.* p. 301 E, ἆρ' οὖν...ταῦτα ἥγεῖ σὰ εἶναι ὧν ἂν ἄρξῃς καὶ ἐξῇ σοι αὐτοῖς χρῆσθαι;—Madv. *Synt.* § 104 *b*.

459 Τροία πᾶσα.....καὶ πεδία.] 'All Troy and all these plains:' Τροία πᾶσα = πάντες οἱ Τρῶες:—πεδία τάδε, the soil itself,—the Earth,—regarded as resenting the mad violence which had poured the blood of harmless victims into her bosom.—As to the tribrach in the 5th foot, cf. *Phil.* 1303, τί μ' ἀνδρ|ὸς πολέμ|ιον ἐχθρὸν τ' ἀφελον; Eur. *Helen.* 995, ἐς τὸ θῆλ|ὃ τρέπτρόμ|ενος: *Ion* 1541, τοῦ θεοῦ | δεῖ λεγόμ|ενος.

460 ἕδρας.] In the bay between Cape Sigeum and Cape Rhoeteum. Cf. v. 4, *note*.

461 μόνους τ'.] 'And the forlorn Atreidae:' lit., (leaving the station of the fleet) and (leaving) the Atreidae forlorn.'

περῶ.] Deliberative conjunctive,—usually the aorist; but cf. *Il.* I. 150, πῶς τίς τοι πρόφρων ἔπεσιν πείθῃται Ἀχαιῶν; Eur. *Ion* 758, εἴπωμεν ἢ σιγῶμεν;

462 καί.] *And* (supposing I *do* go home).—Cf. *Phil.* 1247, ΝΕ. ἀλλ' εἰ δίκαια, τῶν σοφῶν κρείσσω τάδε.—ΟΔ. καὶ πῶς δίκαιον; *El.* 236, καὶ τί μάτρων κακότητος ἔφυ;

ὄμμα.] *O. T.* 1371, ἐγὼ γὰρ οὐκ οἶδ' ὄμμασιν ποίοις βλέπων | πατέρα ποτ' ἂν προσεῖδον: *Phil.* 110, πῶς οὖν βλέπων τις (with what face?) ταῦτα τολμήσει λαλεῖν;

463 Τελαμῶνι.] The position of the proper name seems emphatic. 'And what face shall I shew to my father on my arrival—to *Telamon?*'—to the veteran hero whose own return from Troy was so different?

πῶς με τλήσεται, κ. τ. λ.] Ajax—the trueborn heir of Telamon's honours—shrinks from the thought of his father's grief and shame. How, he asks, will Telamon find heart to look at him? Teucer—'the son of the slave-woman' (v. 1228),—when he is anticipating a similar interview (v. 1012),—quails at the thought of his father's violence. He wonders how he will be able to face Telamon.

464 γυμνὸν....ἀριστείων ἄτερ.] 'Ungraced,—without the meed of valour.' Schneidewin quotes *Ant.* 445, ἔξω βαρείας αἰτίας, ἀλεύθερον:

ὧν αὐτὸς ἔσχε στέφανον εὐκλείας μέγαν; 465
οὐκ ἔστι τοὔργον τλητόν. ἀλλὰ δῆτ' ἰὼν
πρὸς ἔρυμα Τρώων, ξυμπεσὼν μόνος μόνοις
καὶ δρῶν τι χρηστὸν, εἶτα λοίσθιον θάνω;
ἀλλ' ὧδέ γ' Ἀτρείδας ἂν εὐφράναιμί που.
οὐκ ἔστι ταῦτα. πεῖρά τις ζητητέα 470
τοιάδ' ἀφ' ἧς γέροντι δηλώσω πατρὶ
μή τοι φύσιν γ' ἄσπλαγχνος ἐκ κείνου γεγώς.

Phil. 31, κεὶν οἴκησιν, ἀνθρώπων δίχα: Lucret. v. 841 (*portenta*) *muta sine ore etiam, sine voltu caeca.*

465 ὧν εὐκλείας.] Literally, 'of which he had a great glory-crown,'—both genitives depending on στέφανον, but εὐκλείας more closely. Cf. v. 309, ἀρετείοις...ἀρείου φόνου, *note.*

466 ἀλλὰ δῆτα...] 'But then shall I go...?' δῆτα, '*then*,' suggests that transition to a fresh alternative which would properly have been made by ἤ, corresponding to πότερα at v. 460.—Xen. *Anab.* v. 8, 4, πότερον ἤτουν τί σε, (κ. τ. λ.); ἀλλ' ἀπῄτουν...; '*Was it that* I asked...? *or perhaps* I demanded back...?'

467 μόνος μόνοις.] (Attacking) 'alone, where all are foes.' Eur. *Andr.* 1221, μόνος μόνοισιν ἐν δόμοις ἀναστρέφει. Cf. v. 267, *note.*

468 δρῶν.] Not δράσας. He wishes to be taken by death in the midst of effort which will drown remembrance.

θάνω.] Cf. 403, *note.*

469 εὐφράναιμι.] The leaders of the besieging army would be well pleased that their personal foe should sacrifice himself in doing service against the public enemy. His deliberate suicide would not afford them this double gratification. It would rid them of him, certainly; but the injustice which had goaded him to the act would be exposed to invidious comment.

470 πεῖρά τις.] *Inceptum aliquod*—'some emprise'—the project of suicide, already hinted at (v. 416), and now beginning to form itself definitely in his mind.—It may be asked,—Why should the heroism of Ajax be proved by suicide better than by rushing on death in battle? Because, according to the strictest code of ancient chivalry, a soldier once disgraced had thenceforth no place in life: its opportunities were, for him, at an end. His sole duty was to die quietly—and at once. He was not justified in leaving his death to hazard, or in hoping that its splendour could palliate a tarnished life. Two traditional instances illustrate this view. Othryades found himself the sole survivor of the 300 Spartans whose combat with 300 Argives was to decide the possession of Cynuria: like Ajax, he fell upon his sword. Aristodemus was the sole survivor of the Spartans who fell at Thermopylae. A year later he stepped from the ranks at Plataea, to seek, and to find, death among the enemy. But his former disgrace was not held to have been cancelled by recklessness in a later field. Alone of all who fell at Plataea, Aristodemus was denied funeral honours (Her. IX. 71).

472 μήτοι.....γεγώς.] 'That at least (τοι) his son is no coward *at heart* (φύσιν γε).' For τοι=γοῦν, cf. *El.* 1469, ὅπου | τὸ συγγενές τοι κἀμοῦ θρέψον τύχῃ,—'the tie of *blood at least*,' (albeit there were no other ties between us).

αἰσχρὸν γὰρ ἄνδρα τοῦ μακροῦ χρῄζειν βίου,
κακοῖσιν ὅστις μηδὲν ἐξαλλάσσεται.
τί γὰρ παρ' ἦμαρ ἡμέρα τέρπειν ἔχει 475
προσθεῖσα κἀναθεῖσα τοῦ γε κατθανεῖν;
οὐκ ἂν πριαίμην οὐδενὸς λόγου βροτὸν

473 τοῦ μακροῦ.] 'The' longer span,—to which the generality of men may look forward. Cf. *O. T.* 518, οὗτοι βίον μοι τοῦ μακραίωνος πόθος.

474 μηδὲν ἐξαλλάσσεται.] Schol. ὅστις διαλλαγὴν οὐ δέχεται.—κακοῖς, dative of the circumstance or respect in which: Madv. *Synt.* § 39.

475 τί γάρ....κατθανεῖν;] 'For what power to please hath day by day, with its dooming, or delaying, —just of death?' *i. e.* προσθεῖσα ἡμᾶς τῷ κατθανεῖν, καὶ ἀναθεῖσα ἡμᾶς τοῦ κατθανεῖν, 'when it has brought us close up to death, and then withdrawn us from death.' 'It is a weary thing to drag out existence daily fearing, and daily escaping, that death which must come at last. For all men each succeeding day is fraught with countless possibilities of death; and if today the blow does not fall, who can tell that it will not fall tomorrow? Glory alone can mitigate the conditions of human life. And if life cannot be glorious, it then remains to grapple gloriously with this ever impending, ever delaying, but still inevitable death.'

παρ' ἦμαρ ἡμέρα.] Not, 'alternate days,' but 'day *by* day,'—'the successive days,' *i. e.* literally, 'one day taken (or compared) with another.' Each day both menaces and reprieves us. We are not menaced one day, and reprieved the next,—'ut de nobis dici possit, quod de Dioscuris, ὅτι παρ' ἡμέραν ζῶμεν καὶ ἀνεθήκαμεν' (Lobeck).

476 προσθεῖσα.] Sc. ἡμᾶς τῷ κατθανεῖν. Cf. Eur. *I. A.* 540, πρὶν Αἴδῃ παῖδ' ἐμὴν προσθῆ λαβών, *i. e.* 'make over to,' 'devote.'—Hermann and Dindorf render: 'adding, or delaying, (somewhat) of death,'—*i. e.* 'making the necessity of death a degree nearer, or the reprief a degree longer:' '*quom nihil nisi de moriendi necessitate aut addat aliquid aut differat.*' In this view, τοῦ κατθανεῖν is a partitive genitive. As Lobeck observes, προσθεῖσά (τι) τοῦ κατθανεῖν is a conceivable expression; but scarcely ἀναθεῖσά (τι) τοῦ κατθανεῖν. He therefore regards ἀναθεῖσα as governing τὸ κατθανεῖν understood. But, in that case, the insertion of ἀναθεῖσα between προσθεῖσα and τοῦ κατθανεῖν would be intolerably harsh. The clause προσθεῖσα...κατθανεῖν is too short and compact to admit of the syntax being interrupted by a parenthesis.

ἀναθεῖσα.] Sc. ἡμᾶς. Cf. Pind. *O.* VII. 100, ἀναθέμεν (=ἀναθεῖναι) πάλον, 'to *recall* (annul) the lot,'—ἀναθέσθαι (Suidas *s. v.*) being used of recalling a move at draughts. So Plato *Legg.* p. 935 E ἀναθετέον, 'one must put off, defer.' Some MSS. have ἀνεθεῖσα, *i. e.* 'reprieved from:' Schol. προσθεῖσα ἑαυτῇ καὶ ἀπολυθεῖσα τοῦ κατθ.

τοῦ γε κατθανεῖν.] '*Just* from death,'—'from death *after all*.' Let a man's dangers and escapes be what they may, the end of all must be the same,—neither more nor less than (γε) death.

477 οὐκ ἂν πριαίμην, κ.τ.λ.] 'I hold that man below the vilest rate, who,' &c. Cf. *Ant.* 1171, τάλλ' ἐγὼ παντοῦ σπεῦδ' | οὐκ ἂν πριαίμην.—πριαίμην is often used figuratively, in the sense of δεχοίμην ἄν: *e. g.* Xen. *Cyr.* VIII. 4. 23, οὐκ ἂν πριαίμ' γε παμπόλλου ὅστις σοὶ ταῦτ' ἀρῆσθαι;—λόγου, 'rate,' 'valuation:' cf. πλείστου, διαφέροντος λόγου εἶναι;

ὅστις κενοῖσιν ἐλπίσιν θερμαίνεται.
ἀλλ' ἢ καλῶς ζῆν ἢ καλῶς τεθνηκέναι
τὸν εὐγενῆ χρή. πάντ' ἀκήκοας λόγον. 480

ΧΟΡΟΣ

οὐδεὶς ἐρεῖ ποθ' ὡς ὑπόβλητον λόγον,
Αἴας, ἔλεξας, ἀλλὰ τῆς σαυτοῦ φρενός.
παῦσαί γε μέντοι καὶ δὸς ἀνδράσιν φίλοις
γνώμης κρατῆσαι τάσδε φροντίδας μεθείς.

ΤΕΚΜΗΣΣΑ

ὦ δέσποτ' Αἴας, τῆς ἀναγκαίας τύχης 485
οὐκ ἔστιν οὐδὲν μεῖζον ἀνθρώποις κακόν.
ἐγὼ δ' ἐλευθέρου μὲν ἐξέφυν πατρός,
εἴπερ τινὸς σθένοντος ἐν πλούτῳ Φρυγῶν·

and the two phrases in Her. III. 50, ἔτος....ἐν οὐδενὶ λόγῳ ἐποιήσατο—ἱστορέοντι λόγον οὐδένα ἐδίδου.

479 ἢ καλῶς τεθνηκέναι.] Or *at once* nobly die. On the force of the perfect, cf. v. 275, *note*.

480 πάντ' ἀκήκοας λόγον.] One of the regular formulas in closing a set speech. Cf. Aesch. *Eum.* 680, εἰρηται λόγος: *Ag.* 565, πάντ' ἔχεις λόγον: Soph. *Ant.* 402, πάντ' ἐπίστασαι: *Phil.* 241, οἶσθα δὴ τὸ πᾶν.

481 ὑπόβλητον.] Eustathius p. 106, 7: Σοφοκλῆς ὑποβεβλημένον εἶπε λόγον τοὺς μὴ γνησίους. Cf. v. 138, ὑποβαλλόμενοι, *note*.——In *O. C.* 794, τὸ σὸν δ' ἐφίεται δεῦρ' ὑπόβλητον στόμα, the sense is rather different—'thy *suborned* mouth.'

484 κρατῆσαι.] Cf. v. 1353, παῦσαι· κρατεῖς τοι τῶν φίλων νικώμενος.

485—521. Compare with the whole of this speech the passage in the *Iliad* (VI. 407—465), in which Andromache pleads with Hector on behalf of herself and his son.

485 τῆς ἀναγκαίας τύχης.] 'The fate-doomed lot.' So v. 803, πρόστηθ' ἀναγκαίας τύχης, 'shelter my hard fate!' *Il.* XVI. 835, (Hector says) Τρωσὶ φιλοπτολέμοισι μετατρέπω, ὅτι σφιν ἀμύνω | ἦμαρ ἀναγκαῖον, —'the day of doom.' Two other slightly different applications of the phrase ἀναγκαία τύχη may be noticed:—(1) Soph. *El.* 48, τέθνηκ' Ὀρέστης ἐξ ἀναγκαίας τύχης, 'has been killed by a *fatal accident*': (2) Plato *Legg.* VII. p. 806 A, εἰ διαμάχοιτο περὶ πόλεως ἀναγκαία τύχη γίγνοιτο, 'if *haply* a *necessity* should arise.'—The vicissitudes of her life had made Tecmessa a fatalist. This characteristic is repeatedly brought out: see v. 950, ΧΟ. ἀλλ' ἀνείργει θεός.—ΤΕ. οὐκ ἂν τάδ' ἔστη τῆδε μὴ θεῶν μέτα: v. 970, θεοῖς τέθνηκεν οὗτος, οὐ κείνοισιν, οὔ: and cf. v. 516, *note* on μοῖρα.

487 ἐγὼ δέ.] Answering to (πᾶσι μὲν) ἀνθρώποις, in the general statement which has preceded.

πατρός.] Teleutas: v. 210, *note*.

488 εἴπερ τινὸς σθένοντος]=σθένοντος, εἴπερ τις ἔσθενον. Cf. *O. C.* 734, πόλιν δ' ἐπίστασαι | σθένουσαν ἥκιν, εἴ τιν' Ἑλλάδος, μέγα: Ar. *Plut.* 655, νῦν δ', εἴτ' ἄλλον, μαχέσασθ'... αὐτὸν ἥγουμαι.

ἐν πλούτῳ.] In classical Greek πλούτῳ σθένειν (without the prepo-

νῦν δ' εἰμὶ δούλη. θεοῖς γὰρ ὧδ' ἔδοξέ που
καὶ σῇ μάλιστα χειρί. τοιγαροῦν, ἐπεὶ 4
τὸ σὸν λέχος ξυνῆλθον, εὖ φρονῶ τὰ σά,
καί σ' ἀντιάζω πρίς τ' ἐφεστίου Διὸς
εὐνῆς τε τῆς σῆς, ᾗ συνηλλάχθης ἐμοί,
μή μ' ἀξιώσῃς βάξιν ἀλγεινὴν λαβεῖν
τῶν σῶν ὑπ' ἐχθρῶν, χειρίαν ἐφεὶς τινί. 4
ᾗ γὰρ θάνῃς σὺ καὶ τελευτήσας ἀφῇς,

sition) would correspond to our 'strong *in* wealth:' ὢν πλούτῳ σθένων meaning rather, 'to flourish *amid* wealth.' σθένων ὢν πλούτῳ really means, 'powerful *and* rich.'

489 δούλη.] Cf. v. 211, *note.*

που.] 'I ween'—expressing the vague acquiescence of a fatalist in the decrees of destiny.

490 καὶ σῇ μάλιστα χαρί.] μάλιστα, 'chiefly:' *i. e.* Ajax was the immediate, as destiny was the ultimate, cause.

491 λέχος ξυνῆλθον.] Cf. Eur. *Phoen.* 817, ἥτε ξύναιμον λέχος ἦλθον. In these cases the accus. (without a preposition) follows the verb as denoting motion to a place. In some other cases, apparently similar, the accus. is a cognate accus.: *e. g.* Soph. *Trach.* 28, λέχος Ἡρακλεῖ συστῶσα: Thuc. I. 3, ταύτην τὴν στρατείαν ξυνῆλθον.

492 πρός τε.] For τε misplaced cf. v. 53, καὶ πρός τε πολμᾶς, κ.τ.λ., *note.*

ἐφεστίου Διός.] 'The Zeus of our hearth,' the god who presided over family and household life. Cf. Her. I. 44, (Croesus invokes the vengeance of heaven upon Adrastus,—the guest to whom he had administered absolution and hospitality, and who had afterwards caused the death of the king's son:) ἐπάλεε δὲ μὲν Δία Καθάρσιον, μαρτυρόμενος τὰ ὑπὸ τοῦ ξείνου πεπονθὼς οἷα ἐπάλεε δὲ Ἑστίαν τέ καὶ Ἑταιρήϊον, τὼ αὐτὼ τοῦτω ὀνομάζων θεώ· τὸν μὲν Ἑστίαν καλέων διότι δὴ οἰκίσας ὑποδεξάμενος τὸν ξείνον φονέα τοῦ παιδὸς ἐλάνθανε βόσκων· τὸν Ἑταιρήϊον, ὡς φύλακα συμπέμψας αὐτὸν εὑρήσει πολεμιώτατον. T distinction between Ζεὺς Ξένιος a Ζεὺς Ἑφέστιος is plain here. Adr tus had been treated, not merely a guest, but as a member of the mily;—not only received, but c mesticated.

493 συνηλλάχθης.] The word specially appropriate in connexi with Tecmessa's reference to ἀν καία τύχη, since συναλλάσσειν fi quently denotes *fortuitous* or *ar trary* association: *e. g.* Aesch. *Th.* 593, φεῦ τοῦ ξυναλλάσσοντος ἀνο βροτοῖς | δίκαιον ἄνδρα τοῖσι δυσ βεστέροις.

494 βάξιν ἀλγεινήν.] *i. e.* t harsh and scornful allusions whi would be made to her as the 'co cubine' of Ajax,—as a mere sla temporarily fortunate through l caprice, but now reduced to h proper condition by his death. B ξιν is often used of ill-natured r mour: *e. g.* Hes. *Opp.* 184, τοὺς ἄρα μέμψονται, χαλεπαῖς βάξιν ἔπεσσι: auct. *Rhes.* 718, ἐστίαν τρισδὲν κακῶν | ἔβαξε.

495 χειρίαν] = ὑποχείριον. Eu *Andr.* 411, ἴδοῦ, προλείπω βωμὸν χειρία | σφάζειν, φονεύειν, δεῖν,—' your mercy to slaughter, murd bind.'

496 ᾗ] = ᾗ ἄν. *O. C.* 395, γέρον δ' ὀρθοῦν φλαῦρον, ὃς νέος πέσῃ. Madv. *Synt.* § 126 R 2.

καὶ τελευτήσας ἀφῇς.] 'Part from thee by thy death:' lit. 'd miss me at thy death.' It has be

ταύτῃ νόμιζε κἀμὲ τῇ τόθ' ἡμέρᾳ
βίᾳ ξυναρπασθεῖσαν Ἀργείων ὕπο
ξὺν παιδὶ τῷ σῷ δουλίαν ἕξειν τροφήν.
καί τις πικρὸν πρόσφθεγμα δεσποτῶν ἐρεῖ 500
λόγοις ἰάπτων, ἴδετε τὴν ὁμευνέτιν
Αἴαντος, ὃς μέγιστον ἴσχυσε στρατοῦ,
οἵας λατρείας ἀνθ' ὅσου ζήλου τρέφει.
τοιαῦτ' ἐρεῖ τις. κἀμὲ μὲν δαίμων ἐλᾷ,
σοὶ δ' αἰσχρὰ τἄπη ταῦτα καὶ τῷ σῷ γένει. 505

objected to ἀφῇς that it must mean to 'release,' and could not stand for προλίπῃς or προδῷς: and φανῇς, or τελευτήσῃς ἢ φῇς, has been proposed. But ἀφῇς, rightly understood, has a peculiar pathos. Tecmessa speaks of Ajax as about, not to *quit her*, but *to put her away from him*. When he expired, it was *she*, not Ajax, who would go forth into a region cold, dark, and unexplored,—'dismissed' by his death into slavery. For ἀφίεται of *divorcing* a wife, see Her. v. 39, τὴν ἔχει γυναῖκα, ταύτην ἀπέντα ἄλλην ἐσαγαγέσθαι.

498 ξυναρπασθεῖσαν.] Tecmessa, as a slave (v. 489), would be sold with the other property of Ajax by order of the Atreidae,—not as an act of revenge, but in the ordinary exercise of their patriarchal authority as chieftains. The child Eurysaces would count as a slave also, his mother having been one: see v. 1235, where Agamemnon calls Teucer a 'slave,' as being the son of Telamon by the captive Hesione.

499 τροφήν] = δίαιταν, βίον. *El.* 1183, φεῦ τῆς ἀνύμφου δυσμόρου τε σῆς τροφῆς: cf. Eur. *Alc.* 1, ἔτλην ἐγὼ | θῆσαν τράπεζαν αἰνέσαι, θεοὶ πάρ' ὤν.

500 καί τις, κ.τ.λ.] *Il.* VI. 459 (Hector to Andromache), καί τοτέ τις εἴπῃσιν, ἰδὼν κατὰ δάκρυ χέουσαν,| Ἕκτορος ἥδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι | Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.

πρόσφθεγμα.] 'Will name me in bitter phrase,'—πρόσφθεγμα, not as *accosting* Tecmessa, but as speaking of her by the *title* ὁμευνέτις. Cf. Pind. *O.* x. 59, καὶ πάγον Κρόνου προσεφθέγξατο· πρόσθε γὰρ | νώνυμνος...βρύχετο πολλᾷ νιφάδι: 'and he *called it* the hill of Cronos: for in olden time the snow-topped hill bore no name:' Xen. *Mem.* III. 2, 1, τοῦ ἕνεκεν Ὅμηρον οἴει τὸν Ἀγαμέμνονα προσαγορεῦσαι 'ποιμένα λαῶν;'

501 λόγοις ἰάπτων.] 'Levelling taunts:' lit., 'shooting with words.' Cf. v. 724, ἀνείδεσιν | ἥρασσον ἔνθεν κἄνθεν, 'assailed him...:' v. 1244, κακοῖς βαλεῖτε, 'pelt with abuse:' Aesch. *Theb.* 377, θείνει τ' ἀνείδεσι μάντιν, 'lashes with reproach.'

502 ἴσχυσε.] 'Once most powerful.' The aorist speaks of the power attained by Ajax simply as a past fact, without reference to its duration,—as a thing which is *over*. The imperfect would have been more suitable in the mouth of one who was fondly recalling how long that power had lasted.

503 ζήλου.] Dem. *c. Aristocr.* p. 641. 8, ζῆλον καὶ τιμὴν φέρει: *de Coron.* p. 300. 23, ζῆλος καὶ χαρά.

τρέφει.] Cf. v. 643, ἅταν...ἣν οὕτω τις ἔθρεψεν: *Phil.* 795, τρέφοιτο τήνδε τὴν νόσον.

504 ἐλᾷ.] *Vexabit. O. T.* 28, ὁ πυρφόρος θεὸς | σκήψας ἐλαύνει, λοιμὸς ἐχθιστος, πόλιν. Cf. v. 275, λόγῳ...ἐλᾶται.

505 αἰσχρά.] Ajax held that honour required him to die (v. 479); Tecmessa endeavours to enlist that

ἀλλ' αἴδεσαι μὲν πατέρα τὸν σὸν ἐν λυγρῷ
γήρᾳ προλείπων, αἴδεσαι δὲ μητέρα
πολλῶν ἐτῶν κληροῦχον, ἥ σε πολλάκις
θεοῖς ἀρᾶται ζῶντα πρὸς δόμους μολεῖν·
οἴκτειρε δ', ὦναξ, παῖδα τὸν σόν, εἰ νέας
τροφῆς στερηθεὶς σοῦ διοίσεται μόνος
ὑπ' ὀρφανιστῶν μὴ φίλων, ὅσον κακὸν

motive on the other side. But Ajax believed that he had guarded against the consequences which she fears: see v. 560.

507 αἴδεσαι...προλείπων.] The verbs αἰσχύνεσθαι and αἰδεῖσθαι take the infinitive when a feeling of shame prevents the person from acting; a participle, when the person is doing, or has done, something which causes shame: *e. g.* Xen. *Cyr.* v. 1. 10, καὶ τοῦτο μὲν (the fact that he had hitherto been unable to prove his gratitude) οὐκ αἰσχύνομαι λέγων· τὸ δὲ "ἐὰν μόνητε παρ' ἐμοί, (χάριν) ἀποδώσω," αἰσχυνοίμην ἂν εἰπεῖν. Cf. Thuc. II. 20, (Archidamus) τοὺς Ἀθηναίους ἥλπιζε τὴν γῆν οὐκ ἂν παριδεῖν τμηθῆναι (the land being still intact: but τεμνομένην, if the devastation had commenced). Similarly, ἔρχομαι ποιεῖν, 'I *set about* doing a thing,' (begin to think of doing it:) ἔρχομαι ποιῶν, begin actual work.—Ajax having distinctly intimated a purpose of self-destruction (vv. 473—479), Tecmessa dissuades him from a course which she considers as actually commenced. Αἴδεσαι προλείπειν would have been appropriate only if the intention of Ajax had been less definite and certain.

509 ἀρᾶται.] In Attic ἀρᾶσθαι has usually a bad sense,—'to imprecate' (τινί τι): but cf. *Il.* IX. 240, ἀρᾶται δὲ τάχιστα φανήμεναι ᾧ δόμον: Her. I. 132, οὐ οἱ ἐγγίγνεται ἀρᾶσθαι ἀγαθά.

510 οἴκτειρε...εἰ.] Cf. Aeschin. *in Ctes.* p. 74, οὐκ ἀγαπᾷ εἰ μὴ δίκην δέδωκεν, 'he is not content *with having* escaped?' Dem. *in Aphob.* I. p. 834, οὐδ' ἠσχύνθησαν εἰ μὴ ἐλέησαν τὴν ἐμὴν ἀδελφήν, εἰ δυοῖν τελέντοιν...ἀξιωθεῖσα μηδενὸς τεύξεται: 'they were not ashamed *of* not pitying her *for* being doomed to get nothing.'—Madv. *Synt.* § 194 *c.*

511 σοῦ...μόνος] = σοῦ μονωθείς. Cf. Eur. *Alc.* 407, νέοι ἀγὼ, πάτερ, λείπομαι, | φίλας μονόστολός τε ματρός: and so perhaps *Med.* 51, τῶν σοῦ μόνη Μήδεια λείπεσθαι θέλει;

διοίσεται.] Sc. βίον: 'will live.' Hesych.: διάξει, βιώσεται. Cf. auct. *Rhet.* 980, ὦ τέκνα,...ὡς ἔστις ὑμᾶς μὴ κακῶς λογίζεται | ἄκραις διοίσει. For the poetical middle form, cf. Aesch. *P. V.* 43, θρηνεῖσθαι: *Pers.* 62, στένεσθαι: *Eum.* 357, αὐδᾶσθαι: *ib.* 339, σπεύδεσθαι: *Suppl.* 999, ναίεσθαι: Soph. *O. C.* 244, προσαρᾶσθαι: *El.* 892, κατιδέσθαι: *O. C.* 1261, ῥοσσεσθαι.—Lobeck takes διοίσεται as meaning, 'vexabitur maloque tractabitur,' and quotes (*a*) Dion Chrysost. *Orat.* XLI. p. 506 C, ὑπ' ὀρφανιστῶν διασταθήσεται, (where the word clearly refers to the *pillaging* of the ward's *property*:) (*b*) Plut. *Timol.* c. 13, ἔτη δώδεκα ἐν ἀγῶσι καὶ πολέμοις διεφορήθη,—'was tossed about.' But this sense, though proper for διαφορεῖσθαι, does not belong to διαφέρεσθαι.

512 ὑπ' ὀρφανιστῶν, κ. τ. λ.] Compare the passage in which Andromache, on seeing Hector's corpse, bewails the lot that is in store for their child (*Il.* XXII. 490—498):—'The day of orphanhood makes a 'child companionless; his eyes are 'ever downcast, his cheeks ever wet 'with tears. And in his need the 'boy will betake him to his father's 'friends, plucking one by the mantle

κείνῳ τε κἀμοὶ τοῦθ', ὅταν θάνῃς, νεμεῖν.
ἐμοὶ γὰρ οὐκέτ' ἐστὶν εἰς ὅ τι βλέπω
πλὴν σοῦ. σὺ γάρ μοι πατρίδ' ἥστωσας δόρει, 515
καὶ μητέρ' ἄλλη μοῖρα τὸν φύσαντά τε
καθεῖλεν Ἅιδου θανασίμους οἰκήτορας.

'and another by the tunic; and in 'their pity one of them will hold a 'cup for a moment to the orphan; 'will moisten his lips, but scarce 'make his palate moist. Yea, and 'he to whose home death has not 'come will jostle the orphan from 'the feast, with blows of his hands, 'jeering him with taunts: *There, 'begone:* thy *father feasts not among 'us.*' (v. 496, ἀμφιθαλής, 'one whose parents are both alive,' *patrimus et matrimus.*)

μὴ φίλων.] The μή depends on εἰ, v. 510.

ὅσον, κ.τ.λ.] '(Think) how great an evil,' &c.—For ὅσον depending on οἰκτειρε, cf. Her. I. 31, αἱ δὲ Ἀργεῖαι (ἐμακάριζον) τὴν μητέρα αὐτῶν, οἷον τέκνων ἐκύρησε.

514—519. Compare the language of Andromache to Hector (*Il.* VI. 410, ff.):—'But for me it were bet-'ter, having lost thee, to pass be-'neath the earth; for there will be 'no more comfort, when thou hast 'met thy doom, but only sorrows; 'nor have I a father or gracious 'mother; for in truth divine Achilles 'slew my father, and sacked the fair-'set town of the Cilicians, Thebe 'with high gates; and he slew Eë-'tion...And the seven brothers who 'were in my home, they all in one 'day went to the house of Hades; 'for swift-footed divine Achilles slew 'them all... But my mother, who 'was queen under woody Placus,... 'her he ransomed; but in her father's 'halls she was stricken by Artemis 'whom arrows make glad. Nay, 'Hector—thou art my father and 'gracious mother, thou my brother, 'and thou art the husband of my 'youth.'

514 εἰς ὅ τι βλέπω.] *Quo spectem:* (but βλέπω is the indicative). Cf. v. 400, βλέπων...εἰς ὄψιν: *El.* 998, ἐς τὶν' ἐλπίδων | βλέψασα...;

515 πατρίδα.] Cf. v. 210, παῖ τοῦ Φρυγίου Τελεύταντος.

516 ἄλλη μοῖρα.] 'Another doom,'—*i. e.,* 'another stroke of fate.' Two calamities are spoken of—the devastation of Tecmessa's country—and the death of her parents. It was Μοῖρα, Fate, working by the hand of Ajax, which wrought the first. It was Μοῖρα in some other shape, or working by some other hand, which wrought the second also.—Other explanations have been given:—(1) the Scholiast's, followed by Wunder:—ἄλλο τι, ἀηλόνοι: Μοῖρα: 'another destroyer, viz. Fate,'—ἄλλη being used as in *Od.* VI. 84, ἅμα τρίγε καὶ ἀμφίπολοι κίον ἄλλαι, 'with (Penelope) went her handmaids *beside.*' But a fatalist like Tecmessa would scarcely make so pointed a distinction between the agency which destroyed her country and the *destiny* which carried off her parents. In her view both calamities were alike μόρσιμα. Cf. v. 485, *note.*—(2) Lobeck:—'an untoward fate,' like ἕτερος δαίμων in Pind. *P.* III. 62. But it does not appear that ἄλλος could have this sense. In the *Rhesus,* 884, τί ποτε... | Τροίαν ἀνάγει πάλιν ἐς πόθεν | δαίμων ἄλλος, ἄλλος = δεύτερος, and merely reinforces πάλιν. And in Thuc. VII. 64, εἰ συμβήσεται τι ἄλλο... the words ἢ τὸ κρατεῖν ἡμᾶς (which Lobeck omits to quote) explain τι ἄλλο.

517 καθεῖλεν.....οἰκήτορας.] 'Brought them low, to dwell in Hades in their death.'—θανασίμους, κ.τ.λ., proleptic: cf. Pind. *P.* I. 100, σὺν δ' ἀνάγκᾳ μιν φίλον ἔτευξεν,...*i. e.* courted him, to make him a friend:

τίς δῆτ' ἐμοὶ γένοιτ' ἂν ἀντὶ σοῦ πατρίς;
τίς πλοῦτος; ἐν σοὶ πᾶσ' ἔγωγε σώζομαι.
ἀλλ' ἴσχε κἀμοῦ μνῆστιν. ἀνδρί τοι χρεὼν 520
μνήμην προσεῖναι, τερπνὸν εἴ τί που πάθοι.
χάρις χάριν γὰρ ἐστιν ἡ τίκτουσ' ἀεί·
ὅτου δ' ἀπορρεῖ μνῆστις εὖ πεπονθότος,
οὐκ ἂν γένοιτ' ἔθ' οὗτος εὐγενὴς ἀνήρ.

ΧΟΡΟΣ

Αἴας, ἔχειν σ' ἂν οἶκτον ὡς κἀγὼ φρενὶ 525

Aesch. *Ag.* 1258, σύφημον...κοίμησον στόμα, 'hush thy lips...into silence.'—For Αἶδον οἰκήτορας, cf. v. 896: *Trach.* 282, αὐτοὶ μὲν Αἶδου πάντες εἰσ' οἰκήτορες.

519 ἐν σοί...σώζομαι.] 'On thee depends all my welfare.' Cf. *O. C.* 248, ἐν ὑμῖν ὢν θεῷ | κείμεθα τλάμονες: *Phil.* 963, ἐν σοὶ καὶ τὸ πλεῖν ἡμᾶς, ἄναξ ('on thee depends...').

520 κἀμοῦ.] 'Not only of Telamon and thy mother; not only of thy son; but of me also.'

ἀνδρί.] Emphatic: 'a true man.' Cf. v. 1238, οὐκ ἄρ' Ἀχαιοῖς ἄνδρες εἰσὶ πλὴν δδε; v. 77, πρόσθεν οὐκ ἀνὴρ δδ' ἦν;

521 τερπνὸν εἴ τί που πάθοι.] 'If anywhere he chance to reap a joy.' Ordinary usage required either εἴ τύχοιθε or ἢν πάθῃ. But where a general abstract case is put, a protasis with εἰ and the optative is sometimes followed by an apodosis in the pres. indic.: *e. g.* v. 1344, ἄνδρα δ' οὐ δίκαιον, εἰ θάνοι, | βλάπτειν τὸν ἐσθλόν: *Ant.* 666, ἀλλ' ἐν πόλει στήσειε, τοῦδε χρὴ κλέος: Xen. *Cyr.* I. 6. 19, τοῦ αὐτὸν λέγειν, ἃ μὴ σαφῶς εἰδείη, φείδεσθαι δεῖ, a man should abstain from vouching for things which (we will suppose) he is not sure about.—Madv. *Synt.* § 132. R. 2, *note.*

523 ἀπορρεῖ.] Cf. v. 1266, χάρις διαρρεῖ: *O. C.* 259, δέξῃ...μάτῃ βεούσῃ.

524 οὐκ ἂν γένοιτ'...εὐγενής.] 'Can no more rank as noble:' can never—after such a fault—'amount' to a generous man.—εὐγενής = γενναῖος, as often in the Tragedians: conversely γενναῖος for εὐγενής in the narrower sense, Pind. *P.* VIII. 63, φυᾷ τὸ γενναῖον ἐπιτρέπει | ἐκ πατέρων, παῖ, σοὶ λῆμα. According to Aristotle (*Rhet.* II. 15. 3), ἔστιν εὐγενὴς μὲν κατὰ τὴν τοῦ γένους ἀρετὴν, γενναῖος δὲ κατὰ τὸ μὴ ἐξίστασθαι τῆς φύσεως 'the *noble* consists in distinction of birth,—the *generous* in maintaining the attributes of race.'—In the dictum which concludes her speech Tecmessa alludes to the words with which Ajax ended his (v. 479).

525—595. *Cho.* Would that her words could move thee.—*Aj.* She shall have my praise, if she will but do my bidding:—bring me my son.—*Tec.* When the frenzy was upon thee, I sent the child from me in my fears; but he is near: he shall be brought: (*beckoning to the attendant in charge of* EURYSACES).—*Aj.* Give me the child: give him into my arms: he will not shrink from this reeking sword, if he is true son of mine. Ah, boy, dream awhile amid the light airs of childhood: the hour comes when thou must vindicate thy father among his foes. Nor shall they vex thy tender years when I am gone: in Teucer thou wilt have a trusty guardian. He shall take thee to my father's house in Salamis; he shall see that my armour pass not to the Greeks, but be buried at my side. All save this shield; that keep thou, my son,—the broad shield from which thou hast thy name.—(*To*

θέλοιμ' ἄν· αἰνοίης γὰρ ἂν τὰ τῆσδ' ἔπη.

ΑΙΑΣ

καὶ κάρτ' ἐπαίνου τεύξεται πρὸς γοῦν ἐμοῦ,
ἐὰν μόνον τὸ ταχθὲν εὖ τολμᾷ τελεῖν.

ΤΕΚΜΗΣΣΑ

ἀλλ', ὦ φίλ' Αἴας, πάντ' ἔγωγε πείσομαι.

ΑΙΑΣ

κόμιζέ νύν μοι παῖδα τὸν ἐμόν, ὡς ἴδω. 530

ΤΕΚΜΗΣΣΑ

καὶ μὴν φόβοισί γ' αὐτὸν ἐξελυσάμην.

Tecmessa.) Come, take the child, and close these doors, and make no lamentation before the house; a skilful healer will not drone charms over a sore that craves the knife.—*Tec.* O Ajax, my lord, what dost thou purpose? desert us not, I implore thee: for the gods' love, be softened! hear me!—*Aj.* Methinks thy wit is small, if thy new hope is to school my purpose. (*Exit* TECMESSA.)

525 ὡς καλῶ.] Sc. ἔχω. Cf. Plato *Phaedo* p. 111 A, (λέγεται)... ...εἶναι ἀνθρώπους τοὺς μὲν ἐν μεσογαίᾳ οἰκοῦντας, τοὺς δὲ περὶ τὸν ἀέρα, ὥσπερ ἡμεῖς περὶ τὴν θάλατταν: Ar. *Ran.* 303, ἔξεστι δ', ὥσπερ Ἡγέλοχος, ἡμῖν λέγειν.

527 καὶ κάρτα.] 'And verily...' Often used in emphatic assent, *e. g. O. C.* 64, ΟΙ. ἦ γάρ τινες ναίουσι τούσδε τοὺς τόπους;—ΤΗ. καὶ κάρτα, κ.τ.λ., 'aye surely.'

528 τὸ ταχθέν.] The Chorus had hoped that Ajax would approve Tecmessa's *advice* (ἔπη). He answers, with cold irony, that he is prepared to commend her *obedience.* —The alliteration, τὸ ταχθὲν εὖ τολμᾷ τελεῖν, gives a certain bitter emphasis, as often in the Tragedians: *e. g. O. T.* 425, ἃ σ' ἐξεύρεται σοί τε καὶ τοῖς σοῖς τέκνοις: Eur. *Med.* 476, δεινά σ', ὡς ἴσασιν Ἑλλήνων ὅσοι, κ.τ.λ., where Porson:—'hic locus ab antiquis ob sigmatismum notatus est; quanquam saepius repetitur in *Iph. T.* 772, τὸ σῶμα σώσαι τοὺς λόγους σώσαι ἐμοί.'—Cf. Ennius *Ann.* 113, *O Tite, tute, Tati, tibi tanta, tyranne, tulisti.*

τολμᾷ.] Cf. *O. C.* 184, τόλμα... ὅ, τι καὶ πόλις | τέτροφεν ἄφιλον, ἀπεστυγεῖν,—*i. e.* make up your mind, 'resolve' to: *Phil.* 481, (Philoctetes imploring Neoptolemus to take him on board,) τόλμησον, ἐμβαλοῦ με: *i. e.* 'consent.'

530 ὡς ἴδω.] The words ὡς ἴδω help to express the father's eager, impatient yearning: cf. v. 538.

531 καὶ μὴν...ἐξελυσάμην.] 'Yes, but (καὶ μήν) in my poor fears (φόβοισί γε) I let him quit me.' Three points in this line require notice. (1) καὶ μήν, literally 'however,'—serves gently to preface an objection,—to introduce a reason why the request of Ajax cannot be immediately complied with. Cf. v. 539, *note.*—(2) φόβοισί γε, 'just in my fears,' 'in my weak fears,'—γε apologizing for φόβοις. Cf. *Phil.* 584, ('do not speak ill of me to the Greeks,' pleads the pretended merchant with Neoptolemus)—πόλλ' ἐγὼ κείνων ὕπο | δρῶν ἀντιάσχω χρηστά γ', εἴ' ἀνὴρ πάρος: 'many good

ΑΙΑΣ

ἐν τοῖσδε τοῖς κακοῖσιν, ἢ τί μοι λέγεις;

ΤΕΚΜΗΣΣΑ

μὴ σοί γέ που δύστηνος ἀντήσας θάνοι.

ΑΙΑΣ

πρέπον γέ τἂν ἦν δαίμονος τοὐμοῦ τόδε.

ΤΕΚΜΗΣΣΑ

ἀλλ' οὖν ἐγὼ 'φύλαξα τοῦτό γ' ἀρκέσαι. 535

turns I do them and reap from them, —good turns enough (γε), for a poor man'—where the γε gives a humble, apologetic tone to χρηστά.—(3) ἐξελωσάμην, 'allowed to go from me,'—suffered the child to go out of my own keeping into the charge of servants (v. 539). The Scholiast—διὰ τοὺς φόβους ἐξήγαγον θέλοντα ῥύσασθαι: whence Hermann (followed by Schneidewin) ἐξερρυσάμην, 'rescued.' But the timid and cautious Tecmessa would scarcely have used a word referring so directly to the recent violence of Ajax. It is only his impatient query, ἐν τοῖσδε τοῖς κακοῖσι; that elicits a plain avowal of her meaning.—(Another possible version of the line should be noticed: —*Aj.* 'Bring me my son...' 'Oh, for that matter, (καὶ μήν,) it was only (γε) in my *fears* that I sent him from me:' *i. e.* 'my only motive for sending him out of the way was fear of your violence; and that fear is past, now that you are restored to reason.' The chief objection to this view is that it lays greater stress on φόβοισί γε than the words will easily bear.)

532 τοῖσδε τοῖς κακοῖσιν.] He cannot bring himself to speak of his recent madness except in general terms.

533 μὴ σοί γε, κ.τ.λ.] 'Even so,—lest meeting thee,' &c. The γε = 'yes,' and refers to the whole preceding question. It does not go with σοί,—though the pronoun has, by position, an emphasis of its own.

—Ajax, stung by the allusion to his frenzy, had spoken with sharp impatience: Tecmessa is startled into the plainest confession.

534 πρέπον γε...τόδε.] 'Aye truly (γε τοι), that would have matched well with my fortune.' Supposing I *had* murdered my child, it would only have been of a piece with the rest of my calamities.

δαίμονος.] Genitive depending on πρέπον as = ἄξιον. The participle πρέπων is not found with a genitive elsewhere: but Plato (*Menex.* p. 239 C) has πρεπόντως τῶν πραξάντων. Compare the use of οἰκεῖος, ἴδιος with genitive, Madv. *Synt.* § 62.

535 ἀλλ' οὖν...ἀρκέσαι.] 'Nay, then, I watched to avert *that* woe.' Tecmessa appears not to have caught the tone of bitter irony and self-reproach in the last words of Ajax; she takes them as a statement of fact, and hastens with irritating complacency to claim merit for her foresight,—thereby earning the sarcastic compliment, ἐπῄνεσ' ἔργον, κ.τ.λ.

ἐφύλαξα.] 'I kept watch, (in order) to avert that:' ἀρκέσαι, infinitive denoting the intent of the action (Madv. *Synt.* § 148 *a*). Cf. Thuc. II. 69, Φορμίων φυλακὴν εἶχε (= ἐφύλαττε), μήτ' ἐκπλεῦν ἐκ Κορίνθου μήτ' ἐσπλεῖν μηδένα.—This seems better than making τοῦτο depend immediately on ἐφύλαξα, and regarding ἀρκέσαι as epexegetical:—'I attended closely to this' (like φυλάττειν τοῦτο τὰ

ΑΙΑΣ

ἐπῄνεσ' ἔργον καὶ πρόνοιαν ἣν ἔθου.

ΤΕΚΜΗΣΣΑ

τί δῆτ' ἂν ὡς ἐκ τῶνδ' ἂν ὠφελοίμί σε;

ΑΙΑΣ

δός μοι προσειπεῖν αὐτὸν ἐμφανῆ τ' ἰδεῖν.

ΤΕΚΜΗΣΣΑ

καὶ μὴν πέλας γε προσπόλοις φυλάσσεται.

παράνομα γράφοντας, Dem. *in Theocrin.* p. 1333. 6: *not* 'guarded against it,' which would be ἐφυλαξάμην), 'so as to avert it.'

ἀρκέσαι.] *Defendere* (cf. *arcere*). *Il.* XX. 289, ἦ κύνεός' ἠὲ σάκος, τό οἱ ἄρκεσε λυγρὸν ὄλεθρον: Eur. *El.* 1298, τῶν ὅστε θεὼν...οὐκ ἀρκέσατον κῆρας μελάθροις, 'why were ye not averters of the Fates for the house?' —For ἀρκεῖν τι in another sense ('to render a service'), see v. 439.

536 ἐπῄνεσα.] 'I praise thy act.' The Greek aorist, in some cases where it must be rendered by the English present, has the force of reverting to the very instant, just passed, at which the action commenced, —thus placing the action more vividly in connexion with its occasion. 'The instant you said what you had done, my judgment approved it.' Cf. Eur. *Her.* 1275, ΠΟΛ. καί σήν γ' ἀνάγκη παῖδα Καδμόδραν θανεῖν.— ΕΚ. ἀπέπτυσ'· αὐτῷ ταῦτά σου δίδωμ' ἔχειν: 'You had scarcely uttered your words, when my whole nature revolted against them.' So δεξάμην, 'I hail the omen,' *El.* 668: ἀνωλόμην, *ib.* 677: ὠμωξα, Eur. *El.* 248: and ξύνηκα, ἥσθην *passim.*

537 ὡς·ἐκ τῶνδε.] 'How then, *as the matter stands*, can I serve thee?' —ὡς ἐκ τῶνδε, *pro eo quod iam factum est*,—'remembering that these conditions pre-exist;'—'remembering that the child Eurysaces is, as I have explained, no longer in my keeping; and that therefore I cannot gratify you by producing him.' Tecmessa no longer fears, as she did formerly (v. 340), that Ajax may harm the child. But she has a vague sense that his desire to see his son is connected with preparations for death. She therefore endeavours to evade his request, and to change the subject, by asking 'what, *that is in her power*, she shall do for him?'— In the form ἐκ τῶνδε, ἐκ means 'after'—*i. e.* 'presupposing'—'these things.' Eur. *Med.* 459, ὅμως δὲ κἀκ τῶνδ' (in spite of all these discouragements) οὐκ ἀνειρηκὼς φίλοις | ἥκω: Thuc. IV. 17, ὡς ἐκ τῶν παρόντων.

ἂν...ἂν.] In conditional sentences with ἂν, the particle is usually placed immediately after the most emphatic word; and where it is desired to emphasize several distinct points in the hypothesis, ἂν may be repeated once or more after important words. Thus here: 'what *then*, under *these* circumstances,—can I do?' The first ἂν follows δῆτα, '*then*'—emphatic as implying conditions which limit the offer. But it is desired to draw attention still more pointedly to those conditions. Therefore ἂν is repeated after ἐκ τῶνδε. Cf. Eur. *Andr.* 916, οὐκ ἂν ἐν γ' ἡμοῖς δόμοις | βλέπουσ' ἂν αὐγὰς τάμ' ἐκαρπώθη' ἂν λέχη: '*never* in my house *alive* should she *usurp* my bed?' *Heracl.* 721, φθάνοις δ' ἂν οὐκ ἄν: '*too soon* you could *not* be.'

539 καὶ μὴν πέλας γε, κ.τ.λ.] 'Oh, (καὶ μήν) he is quite (γε) near, in the

ΑΙΑΣ

τί δῆτα μέλλει μὴ οὐ παρουσίαν ἔχειν; 540

ΤΕΚΜΗΣΣΑ

ὦ παῖ, πατὴρ καλεῖ σε. δεῦρο προσπόλων
ἄγ' αὐτὸν ὅσπερ χερσὶν εὐθύνων κυρεῖς.

ΑΙΑΣ

ἕρποντι φωνεῖς, ἢ λελειμμένῳ λόγων;

ΤΕΚΜΗΣΣΑ

καὶ δὴ κομίζει προσπόλων ὅδ' ἐγγύθεν.

attendants' charge.' Ajax having pressed his first demand, Tecmessa is compelled to yield, and does so with assumed cheerfulness. The notion of *καὶ μήν* is,—'oh, if that is all,—if your request is so simple,—there need be no difficulty.' Cf. *El.* 554, ἀλλ' ἢν ἐφῇς μοι,...λέξαιμ' ἄν: 'if you will permit me, I should like to speak...' Clytaemnestra replies, *καὶ μὴν ἐφίημι* — '*Oh*, you have my leave,'—*i. e.* 'oh, if that is all,—if you are only waiting for *my* permission:' *O. T.* 344, ΤΕΙ. θυμοῦ δ' ὀργῇς ἥτις ἀγρυπνάτῳ.—ΟΙ. καὶ μὴν παρήσω γ' οὐδέν, (*i. e.* you have given me *carte blanche: well:* I shall use it.)

προσπόλων.] A dative of the agent, instead of ὑπό with genitive, sometimes follows passive verbs even in good prose: *e. g.* Dem. *de Fals. Legat.* p. 434, τῶν σοὶ πεπραγμένων κατηγόρει.—Madvig. *Synt.* § 38 *g.*

540 τί δῆτα μέλλει, μὴ οὐ, κ.τ.λ.] So Aesch. *P. V.* 645, τί δῆτα μέλλεις μὴ οὐ γεγωνίσκειν τὸ πᾶν;—μὴ οὐ, with the infinitive, follows verbs of preventing, denying, hesitating, distrusting,—but under the same limitation which restricts the use of *quin* in Latin,—viz. that a *negative* must be joined with the principal verb. Here, τί μέλλει is virtually equivalent to μὴ μελλέτω. But it would not be Greek to say, μέλλει μὴ οὐ παρεῖναι. Cf. Plato *Gorg.* p. 461 c, τίνα οἴει ἀναρήσεσθαι μὴ οὐχὶ ἐπίστασθαι τὰ δίκαια; *i. e.* 'οὐδεὶς ἀναρήσεται: Her. VI. 88, οὐκέτι ἀνεβάλλοντο μὴ οὐ τὸ πᾶν μηχανήσασθαι, *nihil iam dubitabant quin omnia experirentur.*

παρουσίαν ἔχειν] = παρεῖναι. Cf. v. 564, θέρας ἔχων = θερώμενος: Aesch. *Theb.* 1032, οὐδ' αἰσχυνομαι| ἔχουσ' ἄτιστον τῆνδ' ἀναρχίαν πόλει = ἀτειθοῦσα.

543 ἕρποντι...λόγων.] 'Moves he at thy bidding, or lags behind thy sense?'—'is *left behind* by thy words—fails to comprehend them.' Ajax, at the back of the stage, has no view of the side passage by which the attendant approaches: hence his impatient question to Tecmessa. Cf. Eur. *Or.* 1085, ἢ πολὺ λέλειψαι τῶν ἐμῶν βουλευμάτων, 'you are far behind my plans' (*i. e.* you do not understand them): *Helen.* 1262, λέλειμμαι τῶν ἐν Ἕλλησιν νόμων, 'I am not versed in the laws of Greece.'

544 καὶ δή.] *Iamiam*: 'even now.' Cf. Ar. *Av.* 175, ΠΕΙ. βλέψον κάτω.—ΕΙΙ. καὶ δὴ βλέπω· 'I *am* looking.'

545 αἶρε.] It seems unnecessary to understand αἶρε with reference to the higher level—the raised stage of the eccyclema (v. 348)—on which Ajax stood. The word seems simply to mean that the child was to be lifted from the ground to his father's arms.

ΑΙΑΣ

αἶρ' αὐτὸν, αἶρε δεῦρο. ταρβήσει γὰρ οὐ · 545
νεοσφαγῆ που τόνδε προσλεύσσων φόνον,
εἴπερ δικαίως ἔστ' ἐμὸς τὰ πατρόθεν.
ἀλλ' αὐτίκ' ὠμοῖς αὐτὸν ἐν νόμοις πατρὸς
δεῖ πωλοδαμνεῖν κἀξομοιοῦσθαι φύσιν.
ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος, 550

546 νεοσφαγῆ φόνον.] Cf. v. 253, λιθόλευστον Ἄρη: Eur. *El.* 1172, νεοφόνοις ἐν αἵμασι.

547 δικαίως] = ἀκριβῶς, ἀληθῶς. Lucian *de Hist. Conscrib.* c. 39, ἀλλ' οὐ Ξενοφῶν αὐτὸ ποιήσει, δίκαιος συγγραφεὺς, οὐδὲ Θουκυδίδης (*qui* iustus *est historicus:* 'a legitimate historian':) Soph. *Trach.* 611, εἴ τοι' αὐτὸν...ἴδοιμι συθέντ' ἢ κλύοιμι παγδίκως = παντελῶς.

τὰ πατρόθεν.] 'On the father's side.' The words εἴπερ δικαίως ἔστ' ἐμὸς would have expressed the meaning sufficiently without the addition of τὰ πατρόθεν. But the added words have a special point,—not, perhaps, without irony. 'The child who is Tecmessa's τὰ μητρόθεν may have derived from his mother certain qualities which would make him shrink at the sight of blood. But if Ajax has been his father, the temperament of the other parent matters little. The inherited nature of Ajax will vanquish all meaner elements.'

548 ἀλλά...φύσιν.] ('He will not shrink from this sight, *though unused to it.*) *But* he must at once be broken into his father's rugged school, and moulded to the likeness of his nature.'—ὠμοὶ νόμοι—habits of hardy indifference to the sight of things which unnerve slighter natures: cf. the epithets of Ajax, ὠμοκρατής, v. 205, ὠμόφρων, v. 931.—Not τρόποι, but, with a certain heroic arrogance, νόμοι,—a term implying that his peculiar system of usages has a higher unity, a deeper and more earnest meaning, than any set of habits arbitrarily formed. It is a distinct and authoritative code, carrying the sanction of a great example. Cf. Hor. *Od.* II. 15. 11, *non ita Romuli Praescriptum et intonsi Catonis Auspiciis veterumque norma.*

549 πωλοδαμνεῖν.] Properly, to break in a young horse: cf. Plut. *Them.* c. 2, τοὺς τραχυτάτους πώλους ἀρίστους ἵππους γίγνεσθαι φάσκων, ὅταν, ᾧ προσῄκει, τύχωσι παιδείας καὶ καταρτύσεως. Lucian employs the same metaphor, *Amor.* c. 45, καὶ βραχὺ τὴν νεότητα πωλοδαμήσας ('having broken in his youthful strength') ἐν εἰρήνῃ μελετῷ τὰ πολεμικά. For the structure of the phrase πωλοδαμνεῖν ἄνθρωπον, compare ταυροκτονεῖν βοῦς, *Trach.* 760: βουκολεῖν ἵππους, *Il.* XX. 221: νίκταρ οἰνοχοεῖν, *ib.* IV. 3.

ἐξομοιοῦσθαι.] Passive: αὐτὸν being the accusative *after* πωλοδαμνεῖν, but *before* ἐξομοιοῦσθαι. Cf. v. 689, *note.*

550 ὦ παῖ, γένοιο, κ.τ.λ.] Cf. Attius (circ. 140 B.C.) *Armorum Iudicium* (a tragedy on the subject of the contest for the arms of Achilles), *frag.* 109, *Virtute sis par, dispar fortunae patris:* Virg. *Aen.* XII. 435 (Aeneas to Ascanius), *Disce, puer, virtutem ex me verumque laborem, Fortunam ex aliis.* Eur. *Alc.* 181, (the θεράπων to Admetus)—σὺ δ' ἄλλῃ τις γυνὴ κεκτήσεται, | σώφρων μὲν οὐκ ἂν μᾶλλον, εὐτυχὴς δ' ἴσως.—Compare Hector's prayer for his son (*Il.* VI. 476): 'Zeus and 'ye other gods, grant, I pray you, 'that this my son also may become, 'like me, illustrious among the Tro-'jans...And may some one say of him

τὰ δ' ἄλλ' ὅμοιος· καὶ γένοι' ἂν οὐ κακός.
καίτοι σε καὶ νῦν τοῦτό γε ζηλοῦν ἔχω,
ὀθούνεκ' οὐδὲν τῶνδ' ἐπαισθάνει κακῶν.
ἐν τῷ φρονεῖν γὰρ μηδὲν ἥδιστος βίος,
[τὸ μὴ φρονεῖν γὰρ κἄρτ' ἀνώδυνον κακόν.]
ἕως τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθῃς. 555
ὅταν δ' ἵκῃ πρὸς τοῦτο, δεῖ σ' ὅπως πατρὸς
δείξεις ἐν ἐχθροῖς οἷος ἐξ οἵου τράφης.
τέως δὲ κούφοις πνεύμασιν βόσκου, νέαν

'some day, as he comes back from 'battle, *Now this man is much better* '*than his father.*'

552 καὶ νῦν.] 'Even now,'—before the prosperity which I invoke for you has had time to unfold itself.

553 οὐδέν.] Probably the accusative: cf. v. 996, and Aesch. *Ag.* 85, τί δ' ἐπαισθομένη...; But οὐδέν might be adverbial; cf. v. 115, φείδου μηδὲν ὧνταρ ἐνοσῖς.

554 ἐν τῷ φρονεῖν γὰρ μηδέν.] 'Yes, in the slumber of the feelings is life sweetest.'—τὸ μὴ φρονεῖν, 'to be without understanding;' meaning here, to have as yet no developed moral sense; as Mimnermus (quoted by Schneidewin) says, *frag.* 2. 4, τήκομεν ἐπὶ χρόνον ἄνθεσιν ἥβης | τερπόμεθα πρὸς θεῶν, εἰδότες οὔτε κακὸν | οὔτ' ἀγαθόν.—The following line—τὸ μὴ φρονεῖν γὰρ κἄρτ' ἀνώδυνον κακόν—is rejected as spurious by Dindorf and most other editors, but is defended by Hermann. The meaning at least, is intelligible:—'insensibility, though an evil, is a painless evil:'—an evil, as precluding τὸ χαίρειν: a painless evil, because exempt from τὸ λυπεῖσθαι. The praise of unconscious childhood leads the speaker to a bitter reflection on his own experience,—that the pains of moral consciousness outbalance its pleasures. But the bracketed verse is certainly an awkward interruption to the coherence of the lines before and after it.

555 ἕως...μάθῃς.] ἕως is used (1) with aor. indic. of a definite event in past time: ἐπολέμησαν ἕως ἐνίκησαν: Madvig *Synt.* § 114 *c* R. 1.—(2) with subjunctive and ἄν, of an uncertain event in future time: πολεμήσουσιν ἕως ἂν νικήσωσιν. In poetry the ἄν is sometimes omitted, as here: cf. *Trach.* 147, ἄμοχθον ἐξαίρει βίον ...ἕως...γνῷ | κλῃθῇ: Madv. *Synt.* § 127 R. 2.—(3) with optative and ἄν, of an uncertain event in past time (ἄν being sometimes omitted in poetry): ἐπολέμησαν ἕως ἂν νικήσαιεν, 'until they should conquer:' or when an abstract case is put in the opt. with ἄν: οὐκ ἀπεκρίνατο ἄν, ἕως ἂν σκέψαιτο, 'you *would not* answer, until...' (Plato *Phaedo* p. 101 D).

556 πρὸς τοῦτο.] sc. τὸ μαθεῖν τὸ χαίρειν καὶ τὸ λυπεῖσθαι.

δεῖ σε...ὅπως δείξεις.] This construction is usually explained by an ellipse of ὁρᾶν or σκοπεῖν: δεῖ σε σκοπεῖν ὅπως δείξεις. It is perhaps simpler to say that the usual infinitive after δεῖ is resolved into ὅπως with fut. indic. A somewhat analogous construction is found in Ar. *Eq.* 926, εἰς τοὺς πλουσίους | σπεύδεν σ' ὅπως ἂν ἐγγραφῇς, instead of σπεύδεν σε ἐγγραφῆναι.—Cf. *Phil.* 55, τὴν Φιλοκτήτου σε δεῖ | ψυχὴν ὅπως λόγοισιν ἐκκλέψεις: Cratinus *ap.* Athen. IX. p. 373, δεῖ σ' ὅπως ἀλεκτρύονος | μηδὲν διοίσεις τοὺς τρόπους.

558 τέως.] 'Awhile:' τέως, ἕως ἂν μάθῃς τὸ χαίρειν, κ.τ.λ. The word τέως is used, (1) strictly as correlative to ἕως: *e.g. Od.* IV. 90, ἕως ἐγώ... | ἥλασκον, τέως μοι ἀδελφεὸν ἄλλοθι θέφρον: but τόφρα was

ψυχὴν ἀτάλλων, μητρὶ τῇδε χαρμονήν.
οὗτοι σ' Ἀχαιῶν, οἶδα, μή τις ὑβρίσῃ 560
στυγναῖσι λοίβαις, οὐδὲ χωρὶς ὄντ' ἐμοῦ.
τοῖον πυλωρὸν φύλακα Τεῦκρον ἀμφί σοι
λείψω τροφῆς δοκνον ἔμπα, καὶ ταυῦν
τηλαπτὸς οἰχνεῖ, δυσμενῶν θήραν ἔχων.

often used instead.—(2) Absolutely —'for a while:' Herod. I. 82, τέως μὲν...τέως δέ.—(3) In the Attic orators τέως sometimes has the peculiar sense of '*hitherto*:' *e.g.* Lysias *in Epicr.* p. 179. 13, ὥσπερ ἐν τῷ τέως χρόνῳ εἰθισμένοι ἐστί.

κούφοις πνεύμασιν.] 'Feed on light airs'—as a tender plant, sheltered from storms, is nourished only by gentle breezes. κούφοις—'airily-floating,' 'softly-breathing':—with the further notion of childhood's light, careless gaiety. For a time childhood may shun the rude winds of the world, and live apart 'in a region of its own, where neither the day-god's heat, nor rain, nor any tempest troubles it' (*Trach.* 144—6). Cf. Dion Chrysostomus *Orat.* XII. 30 (quoted by Schneidewin):—(plants) τρεφόμενοι τῇ δεινοτάτῃ τοῦ πνεύματος ἐπιρροῇ, ἀέρα ὑγρὸν ἕλκοντες, ὅστε νήνεμοι παίδες.—*Orphica* 67. 6, αἴρας ψυχοτρόφους.

βόσκου.] Lucr. v. 885, vesci *vitalibus auris*.

559 μητρὶ τῇδε χαρμονήν.] This is the only place in which Ajax shews any tenderness for Tecmessa (for his language at v. 652 is mere artifice, employed to quiet the fears of the Chorus): and even this hint of affection is elicited by her nearness to the child in whom his interest is centered. The words themselves recall Hector's in the *Iliad* (VI. 479), καὶ κατά τις εἴπῃσι, Πατρὸς γ' ὅγε πολλὸν ἀμείνων, | ἐκ πολέμου ἀνιόντα· φέροι δ' ἐναρα βροτόεντα, | κτείνας δῃώσας· χαρείη δὲ φρένα μήτηρ.—χαρμονήν, accus. in apposition to the sentence: Eur. *Or.* 1105, Ἑλένην κτάνωμεν,—Μενέλεῳ λύπην πικράν.

560 οὗτοι σ' Ἀχαιῶν, κ.τ.λ.] A reply to Tecmessa's forebodings, (vv. 510 ff.)—οὗτοι μή... ὑβρίσῃ: Madvig *Synt.* § 124 *a* R. 3. Cf. v. 83.

562 τοῖον.] Cf. v. 164, *note*.

πυλωρὸν φύλακα.] 'A trusty warder,—πυλωρὸς implying watchful, jealous care. Cerberus is Ἅιδου πυλωρὸς κύων (Eur. *H. F.* 1277).

563 τροφῆς δοκνον ἔμπα, κ.τ.λ.] 'Who will not flag in care, albeit now he is following a far path, busied with chase of foes.' τροφῆς depends on δοκνον, considered as an adjective of fulness: Madvig *Synt.* § 63 *a*.—ἔμπα with δοκνον: 'assiduous all the same, although,' &c. Cf. v. 122, *note*. The form ἔμπᾶ is found also in Pind. *N.* IV. 58.

καί.] The usual distinction between εἰ καί and καὶ εἰ is that the former states an actual, the latter an imaginary case: ἀνθρωποι, εἰ καὶ θνητοὶ ἐστι: ἀνθρωποι, καὶ εἰ ἀδύνατοι ἦν. But καὶ εἰ sometimes admits an existing fact which the speaker concedes with reluctance, or wishes to make light of: *e.g.* Aesch. *Cho.* 290, καὶ μὴ πέπεισθα, τοὔργον ἐστ' ἐργαστέον: 'though (perhaps) I do not feel confident, the deed must be done.'

564 οἰχνεῖ.] The word implies a lonely or remote path: 'maestae oberrationis vim habet,' Ellendt *s.v.* Cf. *El.* 165, τέλαιν', ἀνάμφωτος αἰὲν οἰχνῶ.

θήραν ἔχων.] Cf. v. 543, παρουσίαν ἔχων, *note*.—Teucer had gone on a foray (v. 343) among the uplands of the Mysian Olympus (v. 720).

ἀλλ', ἄνδρες ἀσπιστῆρες, ἐνάλιοι λεώς, 565
ὑμῖν τε κοινὴν τήνδ' ἐπισκήπτω χάριν,
κείνῳ τ' ἐμὴν ἀγγείλατ' ἐντολήν, ὅπως
τὸν παῖδα τόνδε πρὸς δόμους ἐμοὺς ἄγων
Τελαμῶνι δείξει μητρί τ', Ἐρίβοιαν λέγω,
ὡς σφιν γένηται γηροβοσκὸς εἰσαεί. 570
[μέχρις οὗ μυχοὺς κίχωσι τοῦ κάτω θεοῦ.]
καὶ τἀμὰ τεύχη μήτ' ἀγωνάρχαι τινὲς
θήσουσ' Ἀχαιοῖς μήθ' ὁ λυμεὼν ἐμός.
ἀλλ' αὐτό μοι σύ, παῖ, λαβὼν ἐπώνυμον,

565 ἀσπιστῆρες.] Cf. v. 1186, where the Salaminian sailors complain of their 'sore burden of *martial* toils' (δορυσσούτων μόχθων).

566 τήνδε...χάριν.] 'This task of love'—care for Eurysaces.

567 ἀγγείλατε.] Cf. v. 990.

569 Ἐρίβοιαν λέγω.] Added to shew that he does not mean Teucer's mother, Hesione (v. 1300). Eriboea was the daughter of Alcathous, king of Megara,—'a territory which the Athenians regarded as originally Attic, since, as a portion of the ancient Ionia, it had been subject to Theseus.' (Schneidewin.)—Hermann, Lobeck, and others, Ἐριβοίᾳ λέγω. Cf. Aesch. *frag.* 169, ἀλλ' Ἀντικλείας ἄσσον ἦλθε Σίσυφος, | τῇ σῇ λέγω τοι μητρί.

571 μέχρις οὗ, κ.τ.λ.] Elmsley and Dindorf agree in rejecting this verse, as inserted by a commentator for the purpose of limiting *εἰσαεί*. As Lobeck says, '*μέχρις* et *ἄχρις* apud Tragicos non leguntur.' Hermann once conjectured ἔστ' ἂν, but afterwards read *μέχρις μυχοὺς*.

572 καὶ μήτε...μήτε.] Depending on ὅπως, v. 567.

ἀγωνάρχαι.] 'Stewards of games,'—acting at once as presidents and judges: the prose word was ἀγωνοθέτης. The mere function of judge was also expressed by βραβεύς (*El.* 690). At the Olympic festival the judges were called Ἑλλανοδίκαι.

573 θήσουσι.] Propose as prizes. Cf. *Od.* XI. 545, δικαζόμενοι παρὰ νηυσὶν | τεύχεσιν ἀμφ' Ἀχιλῆος· ἔθηκε δὲ πότνια μήτηρ, | παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.

ὁ λυμεὼν ἐμός.] The position of the article is singular. Ordinary usage required either ὁ ἐμὸς λυμεών, or λυμεὼν ὁ ἐμός: ὁ λυμεὼν ἐμός ought to mean, 'the destroyer is mine.' It has been proposed to read ὁ λυμεὼν ἐμοί: Schaefer reads μήτε λυμεὼν ἐμός.—Only three parallel cases have been adduced: (1) In Eur. *Hipp.* 683, the received reading is Ζεύς σ' ὁ γαντήτωρ ἐμὸς | πρόρριζον ἐκτρίψειεν. —(2) An Elean inscription in Boeckh's *Corp. Inscrip.* I. p. 26, τῷ Δὶ Ὀλυμπίῳ: (3) Athenaeus VII. p. 725, τῇ Ἑκάτῃ τριγλανθίνῃ.—In the two latter cases, however, the words Ζεὺς-Ὀλύμπιος—Ἑκάτη-Τριγλανθίνη—may be regarded as forming single titles.

574 ἀλλ' αὐτό...σάκος.] 'No—*this* take thou, my son,—the broad shield from which thou hast thy name;—hold, wielding it by the bulky armlet, that sevenfold, spear-proof targe!'

ἐπώνυμον.] The child of 'shield-bearing' Ajax (v. 19) had received the surname of Eurysaces, just as Hector's son, whose proper name was Scamandrius, received from the Trojans the surname of Astyanax (*Il.* VI. 402)—τὸν ῥ' Ἕκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι | Ἀστυάνακτ'· οἶος γὰρ ἐρύετο Ἴλιον Ἕκτωρ.

Εὐρύσακες, ἴσχε διὰ πολυρράφου στρέφων. 575
πόρπακος ἑπτάβοιον, ἄρρηκτον σάκος·
τὰ δ' ἄλλα τεύχη κοὐ' ἐμοὶ τεθάψεται.
ἀλλ' ὡς τάχος τὸν παῖδα τόνδ' ἤδη δέχου,
καὶ δῶμα πάκτου, μηδ' ἐπισκήνους γόους
δάκρυα. κάρτα τοι φιλοίκτιστον γυνή. 580

576 πόρπακος.] Here, apparently a handle formed by twisted thongs, through which the arm was passed; usually a metal ring (otherwise κρίκος) for the same purpose, which was taken out when the shield was not required for use. Thus in the *Knights* (v. 848) the Sausage-seller makes it a charge against Cleon that he had dedicated shields in the acropolis, αὐτοῖσι τοῖς πόρπαξιν—as if ready for immediate use against the people. In Homer the handle of the heavy shield (θυρεός) is formed by cross-pieces of wood (κανόνες, *Il.* VIII. 193): to these succeeded the later invention of the πόρπαξ: and later still, the ὄχανον, a handle of cross-bands,—invented, according to Her. I. 171, by the Carians.

ἑπτάβοιον.] The shield made for Ajax by Tychius, σκυτοτόμων ὄχ' ἄριστος: who covered it with seven layers of bull's-hide, and an eighth of brass,—ἐπὶ δ' ὄγδοον ἤλασε χαλκόν, *Il.* VII. 220.

577 τὰ δ' ἄλλα τεύχη.] When Achilles slew Eetion, the father of Andromache, he forebore to despoil the corpse—ἀλλ' ἄρα μιν κατέκηε σὺν ἔντεσι δαιδαλέοισιν (*Il.* VI. 418). Again, in the *Odyssey* (XI. 74), the shade of the unburied Elpenor pleads with Odysseus—ἀλλά με καικήσας σὺν τεύχεσιν, ἅσσα μοι ἔστιν. The body-armour is termed ὑπασπίδιος κόσμος: see v. 1408.

κοὐ' ἐμοί.] *Ant.* 546, μή μοι θάνῃς σὺ κοινά.

τεθάψεται.] Interment was the rule in historical times; cremation in the Homeric age (πυραὶ νεκύων καίοντο θαμειαί, *Il.* I. 52). Agamemnon's tomb is called πυρά in Soph. *El.* 901: and the pretended remains of Orestes are δέμας | φλογιστὸν ἤδη καὶ κατηθρακωμένων (*ib.* 58). On the other hand more than one disinterment of the so-called relics of some ancient hero is recorded in historical times: *e.g.* of Orestes at Tegea, circ. 560 B.C. (νεκρὸν μήκεϊ ἴσον ἐόντα τῇ σορῷ, Her. I. 68:) and of Theseus at Scyros, circ. 476 B.C. (Plut. *Thes.* c. 36, εὑρέθη δὲ θήκη τε μεγάλου σώματος αἰχμή τε παρακειμένη χαλκῆ καὶ ξίφος.)

579 πάκτου.] 'Make fast,' 'close.' Ar. *Lys.* 264, μοχλοῖς δὲ καὶ κλῇθροισιν τὰ προπύλαια πακτοῦν. The verb πακτόω is from πακτός, Doric for πηκτός. The expression in Ar. *Ach.* 479, κλεῖε πακτὰ δωμάτων, 'close the barriers (doors) of the house'—is parodied from Euripides.—Ajax now wishes to be left alone in the tent, and desires Tecmessa to shut him in: she is then to withdraw to the apartment of the women.

ἐπισκήνους.] 'At,' *i.e.* 'before'—'the tent.' Cf. *O. T.* 184, ἀχὲν παραβάμεν.

580 φιλοίκτιστον.] 'In good truth a woman is a plaintive thing.' Cf. Eur. *H. F.* 536, τὸ θῆλυ γὰρ πως μᾶλλον οἰκτρὸν ἀρσένων, 'women are somehow quicker to utter their grief than men:' Schol. *ad Il.* XXII. 88, φίλοικτον χρῆμα ἡ γυνή. The adj. φιλοίκτιστος is formed from οἰκτίζω (active voice, 'to pity:' midd., 'to lament'). Hermann distinguishes φίλοικτος, 'given to laments,' from φιλοίκτιστος, 'pitiable;' but Lobeck observes—'φίλοικτος a φιλοίκτιστος, pro quo Aeschylus φιλόθρηνος dixit,

πύκαζε θᾶσσον. οὐ πρὸς ἰατροῦ σοφοῦ
θρηνεῖν ἐπῳδὰς πρὸς τομῶντι πήματι.

ΧΟΡΟΣ

δέδοικ' ἀκούων τήνδε τὴν προθυμίαν.
οὐ γάρ μ' ἀρέσκει γλῶσσά σου τεθηγμένη.

ΤΕΚΜΗΣΣΑ

ὦ δέσποτ' Αἴας, τί ποτε δρασείεις φρενί; 585

ΑΙΑΣ

μὴ κρῖνε, μὴ 'ξέταζε. σωφρονεῖν καλόν.

dubito an distingui non magis possit quam φίλαρις et φιλάρυστος similiaque, si de personis dicuntur.' The *neuter* adjective is contemptuous: cf. Ar. *Eccl.* 236, χρήματα τορίζων αὐταρόστατον γυνή: Eur. *El.* 1035, μῶρον μὲν οὖν γυναῖκες.

581 οὐ πρὸς ἰατροῦ ... πήματι.] ''Tis not for a skilful leech to drone charms over a sore that craves the knife.' Lamentation can do no good when a man's whole life is incurably tainted with dishonour. There remains but one resource—his own sword. Cf. Ovid *Met.* I. 190, *Cuncta prius tentata: sed immedicabile vulnus Ense recidendum est, ne pars sincera trahatur.*—Incantations, ἐπῳδαί, held a recognised place in the pharmacy of early Greece. When patients applied to the centaur Chiron, says Pindar (*P.* III. 90), 'he loosed and delivered them from 'various ills,—treating some with 'gentle spells, (τοὺς μὲν μαλακαῖς ἐπαοιδαῖς ἀμφέκων,) 'some with soothing 'draughts, or by hanging charms 'about them; and some by surgery 'he restored to health.' The incantation was usually employed in connection with some specific, to aid its working: see Plato *Charm.* p. 155 E (Socrates is speaking ironically), 'I said that the thing itself was a mere leaf; but that there was an incantation for use with the charm (ἐπῳδὴ δέ τις ἐπὶ τῷ φαρμάκῳ εἴη), which if it should be sung when the charm was applied, a cure was certain; but without the incantation there would, I added, be no use in the leaf.'—Already in the time of Demosthenes such arts were generally ridiculed: Dem. *in Aristog.* I. p. 793, ταῦτα λαβὼν τὰ φάρμακα καὶ τὰς ἐπῳδὰς ... μαγγανεύει καὶ φενακίζει καὶ τοὺς ἐπιλήπτους φησὶν ἰᾶσθαι.

582 τομῶντι.] 'That craves the knife,'—lit., 'desiring to use the knife' (for its own relief). Desiderative verbs in ἀω or ιάω are formed from substantives. The following occur:—θανατάω ('I long to die'—θάνατος): κλαυσιάω (κλαῦσις): μαθητιάω: στρατηγιάω: τυραννιάω: φονάω: ὀνητιάω.

583 προθυμίαν.] 'This eager haste,'—the impatience of Ajax to be alone; cf. v. 581, πύκαζε θᾶσσον.

584 οὐ γάρ μ' ἀρέσκει.] For the 'Attic' accus., cf. v. 112, *note.*

585 δρασείεις.] Cf. v. 326, *note.*

586 μὴ κρῖνε.] 'Ask not.' *Ant.* 398, τήνδ' αὐτὸς λαβὼν [καὶ κρῖνε κἀξέλεγχε, 'question—examine her:' *Trach.* 314, τί δ' οἶδ' ἐγώ; τί δ' ἂν με καὶ κρίνοις; The use of κρίνειν for ἀνακρίνειν is peculiar to Sophocles.

σωφρονεῖν καλόν.] 'To be discreet is good.' Hector, importuned by Andromache, bids her 'go into the house, and mind her proper tasks' (τὰ σαυτῆς ἔργα κόμιζε, *Il.* VI. 490).

ΤΕΚΜΗΣΣΑ

οἴμ' ὡς ἀθυμῶ· καί σε πρὸς τοῦ σοῦ τέκνου
καὶ θεῶν ἱκνοῦμαι μὴ προδοὺς ἡμᾶς γένῃ.

ΑΙΑΣ

ἄγαν γε λυπεῖς. οὐ κάτοισθ' ἐγὼ θεοῖς
ὡς οὐδὲν ἀρκεῖν εἰμ' ὀφειλέτης ἔτι; 590

ΤΕΚΜΗΣΣΑ

εὔφημα φώνει.

ΑΙΑΣ

τοῖς ἀκούουσιν λέγε.

ΤΕΚΜΗΣΣΑ

σὺ δ' οὐχὶ πείσει;

ΑΙΑΣ

πόλλ' ἄγαν ἤδη θροεῖς.

ΤΕΚΜΗΣΣΑ

ταρβῶ γάρ, ὦναξ.

588 μὴ προδοὺς...γένῃ.] *Ne committas ut nos destituas.* 'Be not guilty of forsaking us.' Cf. *Phil.* 772, μὴ σαυτόν θ' ἅμα | κἀμ', ὅστα σαυτοῦ πρόστροπον, κτείνας γένῃ: 'lest thou become the murderer of:' Plato *Soph.* p. 217 C, μή, ὦ ξένε, ἡμῖν τῷ γε πρώτῳ αἰτησάντων χάριν ἀπαρνηθεὶς γένῃ,—'do not be guilty of refusing—:' Her. III. 64, μαθὼν δὲ ὡς μάτην ἀπολωλεκὼς εἴη τὸν ἀδελφεόν, ἀπέκλαιε τὸν Σμέρδιν.

589 ἄγαν γε λυπεῖς.] 'O, 'tis too much!' Cf. *Ant.* 572, ΙΣ. ὦ φίλταθ' Αἵμων, ὡς σ' ἀτιμάζει πατήρ. ΚΡ. ἄγαν γε λυπεῖς καὶ σὺ καὶ τὸ σὸν λέχος.

θεοῖς...ὀφειλέτης.] Ajax regards himself as the victim of Athene's displeasure (v. 401),—with no hope of succour from other deities (v. 399) —nay, 'manifestly hated by the gods' (v. 457). Why adjure *him* by their name? What duty or service did he longer owe them? They had cast him off: what motive remained for wishing to please them? This view of the give-and-take relation between gods and men is highly characteristic of ancient paganism. See Virg. *Aen.* XI. 51, *Nos iuvenem exanimum* et nil iam coelestibus ullis Debentem *vano maesti comitamur honore.* He was dead, and so his account with the gods was closed: he was quits with them; they had done their worst. Maximian (circ. 500 A.D.?) *Eleg.* v. 231, (the speaker is an old man,) *nil mihi cum superis: explevi munera vitae:* 'I have no more to do with the gods; I have fulfilled the duties of life:' *i. e.* 'they have no further claim upon *me*, and I have little more to hope or fear from *them*.'

οὐδὲν ἀρκεῖν.] *Nihil praestare officii.* Cf. v. 439.

591 τοῖς ἀκούουσιν λέγε.] Cf. Eur. *H. F.* 1185 (ΑΜ. ἐτάθομεν τάθεα μέλεα πρὸς θεῶν).—ΘΗ. εὔφημα φώνει.—ΑΜ. βουλομένοισιν ἐπαγγέλλει ('your admonition meets willing ears,' *i. e.* 'I wish I could εὔφημα φωνεῖν!') Aesch. *Ag.* 1631, δεχομένοις λέγοις θανεῖν σε.

ΑΙΑΣ

οὐ ξυνίρξεθ' ὡς ταχος;

ΤΕΚΜΗΣΣΑ

πρὸς θεῶν, μαλάσσου.

ΑΙΑΣ

μῶρά μοι δοκεῖς φρονεῖν,
εἰ τοὐμὸν ἦθος ἄρτι παιδεύειν νοεῖς. 595

ΧΟΡΟΣ

στροφὴ α'.

ὦ κλεινὰ Σαλαμὶς, σὺ μέν που

593 οὐ ξυνίρξετε;] Schol. οὐ συγκλείσετε; κελεύει δὲ τοῖς θεράποσιν αὐτὴν ἀποκλείειν.

595 ἄρτι.] 'If thy *new* hope is to school my bent'—a hope of which long experience might have taught you the futility. At v. 346 Ajax was brought on the stage by the eccyclema. Upon his reiterated command 'to close the doors,' it is now rolled back,—he is removed from the stage,—and the central door in the σκηνή is closed. At the same time Tecmessa, with Eurysaces, leaves the stage by another door in the back-scene, supposed to lead to the γυναικῶν. It was fitting that Ajax should have a space of solitude in the tent, to mature his preparations for death. At v. 820 his sword is described as 'newly-whetted.'

596—645. The first στάσιμον (μέλος), or ode by the entire Chorus after taking up their position at the thymele. The parode or 'entrance-chant' (vv. 134—200) was sung on their way thither. Aristotle (*Poet.* XII. 23) describes the stasimon as μέλος χωρεῦ τὸ ἄνευ ἀναπαίστου καὶ τροχαίου. The term itself appears to involve two notions,—that of the Chorus *in position* at the thymele,—and that of an ode unbroken by dialogue or anapaests.

Cho. O famous Salamis, thou, I think, dwellest sea-lashed, happy; but I on the plains of Troy wait wearily for the guerdon of my toils, with the fear of sullen Hades at my heart. And to crown my sorrows Ajax is vext with a sore malady,—Ajax, once dominant in war,—now a cherisher of lonely thoughts, and dishonoured by the ungenerous Atreidae. Sharp will be his mother's cry when she hears these tidings; and well for him also that he should pass to the shelter of the grave. Alas, Telamon, there is heavy news for thee to hear,—of a curse which has never rested on any life of the Aeacidae save his.

596—608. Metres of the first strophe:—

V. 596. ὦ κλεῖν|ὰ σάλα|μῖς | σὺ μὲν πού | : spondee, choriambus, bacchius.

V. 597. ναῖ | εἰς ἁλίν|ναστ|ος εὐ-δαίμων | : anacrusis: choriambus, epitritus.

V. 598. ναὸ|ν τερ|ίφαντ|ος ἀεῖ | : anacrusis: choriambus, bacchius. These three verses are 'Glyconic.'

Vv. 599—600. ἐγὼδ | ὁ τλάμ|ων πλ|αῖσι ἄφοβ | χρόνοι | : iambic dipodia, followed by a Glyconic verse of trochee, choriambus, iambus.

Vv. 601, 602. ἰδέ|ὰ μῶν|ὁ λεῖ| μόνι' ἄνοιν|ἄ μόνων | : iambic dipodia, followed by a Glyconic verse of spondee, choriambus, bacchius.

ναίειν ἀλίπλακτος, εὐδαίμων,
πᾶσιν περίφαντος ἀεὶ
ἐγὼ δ' ὁ τλάμων παλαιὸς ἀφ' οὗ χρόνος 600

Vv. 603, 4. ἄν|ᾑρῑθμῶν αἰ|ὲν εὐνῶμά| : same as v. 597.
V. 605. χρόνῳ | τρῡχόμενος | : iambus, choriambus.
V. 606. κάλλιν | ἔλατῑ ἔχων | : same.
V. 607. ἔτῑ μὲ πόν ἀνύσειν | : a dochmiac monometer. (The normal dochmiac is ⏑—⏑—⏑ : here, two of the long syllables are resolved into four short ones.)
V. 608. τὸν ἀντῑστρόφῑν ἀ‖ῑδῆλ|ὸν αἰῶ|ν | : 'antispastic' monometer, (properly ⏑—⏑—⏑ : but each of the long syllables is here resolved into two short ones,)—followed by an iambic penthemimer.

597 ναίειν.] Cf. *Il.* II. 625, Ἐχινάων δ' ἱερῶν | νῆσον, αἱ ναίουσι πέρην ἁλός: *ib.* 648, πόλεις εὐναιετάωσας.

ἀλίπλακτος.] Aesch. *Pers.* 309, θαλασσόπλῆκτον νῆσον Αἴαντος.—Lobeck in his 2nd edition follows a majority of the MSS. (and Suidas) in reading ἀλίπλαγκτος,—but thinks that it might be equivalent in sense to ἀλίπλακτος,—πλήσσω and πλάζω being as intimately connected in meaning as *schlagen* and *verschlagen*.

598 πᾶσιν περίφαντος ἀεί.] As the illustrious seat of the Aeacidae. The epithet περίφαντος serves merely to heighten the picture suggested by κλεινά and εὐδαίμων,—of Salamis basking in peaceful and admired prosperity, while her children on the plains of Troy are weary, unregarded sufferers. Some critics have needlessly charged the poet with an allusion to the victory of Salamis. He was not careful of such anachronisms. Thus one of the competitors in the Pythian games at which Orestes was killed is represented as coming from Barca, a city founded in 560 B.C. (*El.* 727). But no anachronism need be supposed here.

600 ἐγὼ δέ...τρυχόμενος.] 'But I, sufferer, 'tis long time that I wait my reward for camping under Ida,—through endless months ever worn by the steady march of time.'—Ἰδαῖα λειμώνα ἔτεινα, *Idaea pratensia praemia*,—'a reward (victory) for (a 'long campaign upon) the meadows 'of Ida.'—(Hermann's conjecture, adopted by Dindorf.) But the expression appears too strained for Sophocles.—εὐνώμᾳ χρόνος = εὐκίνητος: 'ceaselessly-moving' time,—the steady march of the years with no pause or respite from monotony in their inexorable routine. The form εὐνώμᾳ is defensible by ἱππονώμᾳ and νεκρονώμᾳ ('a corpse-bearer:' Manetho, circ. 300 B.C.). But if εὐνώμᾳ = εὐκίνητος, its natural sense would be—not 'remorselessly advancing,' but—'swiftly moving'—precisely what the time at Troy was *not*. No satisfactory restoration of this corrupt passage has yet been made. The best may perhaps be found in a combination of Bergk's εὐνῶμαι with Lobeck's ἔτευλα:—

'Ἰδαῖα μίμνων λειμών' ἔτευλα,
μυρῶν
ἀνήριθμοι, αἰὲν εὐνῶμαι,
χρόνῳ τρυχόμενος, κ.τ.λ.

'Tarrying through countless months, 'I ever make my couch in the quar-'ters (ἔτευλα) on the plains of Troy.' Three points require notice: (1) ἔτευλα. A variant for μυρῶν is μύλων. Now μύλων may originally have been a gloss on ἔτευλα by an annotator who remembered that word in the sense of '*sheepfold*' in *O. T.* 1138.—(2) The phrase εὐνᾶσθαι ἔτευλα, 'to sleep in quarters,' is not, perhaps, harsher than that in Aesch. *Ag.* 176 (δαιμόνων)...σέλμα σεμνὸν ἡμένων. The MSS. are agreed on μίμνω or μίμνων: else it would

Ἰδαῖα μίμνω λειμώνι' ἄποινα, μηνῶν
ἀνήριθμος αἰὲν εὐνώμᾳ
χρόνῳ τρυχόμενος,
κακὰν ἐλπὶδ' ἔχων
ἔτι μέ ποτ' ἀνύσειν
τὸν ἀπότροπον ἀΐδηλον Ἅιδαν.

have been desirable to replace it, if possible, by a participle in the sense of 'occupying.'—(3) εὐνῶμαι. In passages of this kind, the misery of bivouacking in the open air (δυσαυλία) is usually a prominent topic: see Aesch. *Ag.* 542—545, and vv. 1206—1210 of this play.

It remains to notice (*a*) Bergk's conjecture, adopted in the 5th edition of Schneidewin:—Ἰδῇδι μίμνων χειμῶνι τόφ τε, μηνῶν | ἀνήριθμος, αἰὲν εὐνῶμαι | πόνῳ τρυχομενος, 'abiding in the land of Ida,' (Ἰδῇδι = ἐν γῇ Ἰδῇδι) 'in winter and grass-time (summer), I ever bivouac oppressed by toil,' &c. Cf. Rhianus (of Crete, author of epic Μεσσηνικά, circ. 222 B.C.) *ap.* Paus. IV. 17. 6, ἐστρατόωντο | χείματά τε τείας τε δύω καὶ εἴκοσι τάσας.—(*b*) Schneidewin's former conjecture:—Ἰδαῖα μίμνων λειμώνα τίσα', ἀλγέων | ἀνήριθμος, αἰὲν εὐνῶμαι | δρόσῳ τρυχόμενος: 'bearing up against (the hardships of) Ida's meadow-plains, amid countless miseries I bivouac,' &c. (*Il.* XX. 9, τίσεα ποιήεντα, 'grassy meadows.') But μίμνειν τίσεα, 'to withstand (endure) meadows,' is a singular phrase.

604 μηνῶν ἀνήριθμος.] Genitive of fulness: cf. v. 563, τροφῆς ἔοικας: *El.* 232, ἀνάριθμοι...θρήνων.—Madv. *Synt.* § 63 *a*.

606 ἐλπίδα.] Cf. v. 799: Her. VIII. 12, ἐς φόβον κατιστάσα ἐλπίζοντες πάγχυ ἀπολέσθαι: '*looking forward to* utter destruction:' Lucan V. 455, *Naufragii* spes *omnis abit*.

607 ἔτι με...ἀνύσειν.] The Latin construction ἐλπίζω με ἀνύσειν gives a stronger emphasis to the speaker's self-commiseration. Cf. *El.* 471, πικρὰν | δοκῶ με πεῖραν τήνδε τολμήσειν ἔτι. And so *El.* 65, *Trach.* 706. In most cases where this full construction is used the subject to the principal verb is directly contrasted with some other person: *e. g. Od.* VIII. 221, τῶν δ' ἄλλων ἐμέ φημι πολὺ προφερέστερον εἶναι. In other instances—frequently in Plato's dialogues—the enclitic με occurs in this construction without such definite emphasis,—serving, however, to mark lightly the separate personality of the speaker: *e.g.* Plato *Symp.* p. 175 E, οἶμαι γάρ με παρὰ σοῦ...σοφιᾶς πληρωθήσεσθαι: *id. Rep.* p. 400 B, οἶμαι δέ με ἀκηκοέναι.

ἀνύσειν.] 'Reach:' 'pass to:' *O. C.* 1562, ἐξανύσαι...τὰν παγκευθῆ κάτω | νεκρῶν πλάκα: Eur. *Suppl.* 1142, ποταμοὶ δ' ἤρυσαν τὸν Ἅιδαν.

608 ἀπότροπον...ἀΐδηλον.] 'The direful, the gloom-wrapt Hades.'—ἀπότροπον = οἷον ἂν τις ἀποτρέποιτο: 'horrible.' That Sophocles used the word in this sense appears certain from *O. T.* 1312, ἰὼ σκότου | ἐμὸν νέφος ἀπότροπον, (Oedipus exclaims,)—'Oh darkness enshrouding me, *from which all men turn:*' (the Chorus had just been expressing their *horror.*) Otherwise ἀπότροπος Ἅιδης might well mean 'remote, aloof from men and gods,' 'sullen:' cf. Eur. *Hec.* 2, ὦ' Ἅιδης χωρὶς ᾠκίσται θεῶν. See Bion *idyll.* II. 2, ἐν ἄλσει δενδράεντι|...τὸν ἀπότροπον εἶδον Ἔρωτα, δεδεμένον πόξοιο ποτὶ κλάδον: 'Love, the solitary,'—ἀΐδηλος Ἅιδης,—two words of the same origin: cf. *O. T.* 603, Πυθὼ δ' ἰὼν | πεύθου: (Strabo mentions the derivation of Πυθώ from πυθέσθαι, IX. p. 419:) Hom. *Il.* II. 758, Πρόθοον θοὸν ἠγαμέοντα.

ἀντιστροφὴ α'.

καί μοι δυσθεράπευτος Αἴας
ξύνεστιν ἔφεδρος, ὤμοι μοι, 610
θείᾳ μανίᾳ ξύναυλος·
ὃν ἐξεπέμψω πρὶν δή ποτε θουρίῳ
κρατοῦντ' ἐν Ἄρει· νῦν δ' αὖ φρενὸς οἰοβώτας
φίλοις μέγα πένθος ηὔρηται. 615
τὰ πρὶν δ' ἔργα χεροῖν

610 ἔφεδρος.] 'A fresh trouble in reserve:' lit., 'reserve champion,'—as if, when other adversities abated, Ajax stepped into their place and took his turn at harassing the sufferers. The ἔφεδρος was a third combatant,—'sitting by' to fight the winning pugilist or wrestler. See Ar. *Ran.* 791, (Aeschylus and Euripides are contesting the tragic throne: Sophocles waived his pretensions, and) ἔμελλεν...ἔφεδρος καθεδεῖσθαι· κἂν μὲν Αἰσχύλος κρατῇ, | ἔξειν κατὰ χώραν· εἰ δὲ μή, περὶ τῆς τέχνης | διαγωνεῖσθ' ἔφασκε πρὸς γ' Εὐριπίδην.—Martial v. 24. 8, *Hermes* (an invincible gladiator) *suppositicius sibi ipse*, 'his own reserve champion,' *i. e.* needing none to back him,—an imitation of Aesch. *Cho.* 851, ἔφεδρος | μόνος ὢν δισσοῖς θεῖος Ὀρέστης.

611 ξύναυλος] = σύνοικος, συνών. Cf. *Phil.* 1168 ἀχθος ᾧ ξυνοικεῖ: *O. T.* 337, ὀργὴν...τὴν σὴν ὁμοῦ | ναίουσαν οὐ κατεῖδες, *i. e.* 'dwelling in thy bosom.'—θείᾳ: cf. vv. 176, 278.

612 ἐξεπέμψω.] 'Sentest forth *from thee*' (middle voice)—'sentest forth on thy own behalf,' as a cherished son and representative. For the force of the middle cf. Her. II. 25, δοκέω δέ μοι οὐδὲ τῶν τὸ ὕδωρ τὸ ἐπίταιον ἐκάστοτε ἀποπέμπεσθαι τοῦ Νείλου ὁ ἥλιος: 'Moreover I do not think that the sun *throws off* all the water annually absorbed from the Nile:' and so ἀποπέμπεσθαι of *putting away* a wife, *id.* VI. 63: Aesch. *Theb.* 664, (neither in his youth nor in his manhood) Δίκῃ προσεῖπε καὶ κατηξιώσατο,—'did Justice greet him and acknowledge him *for her own*'—deem him worthy *of herself*. Cf. ἐξελωτάμεθα, v. 531.

πρὶν δή ποτε.] 'In some bygone day:'—lit., 'formerly (πρίν), I suppose (δή), at some time or other (ποτέ).' In such phrases δή adds a certain vagueness,—contemptuous or pathetic,—to the particle with which it is joined; *e. g.* ἄλλοι δή, *alius nescio quis*: μέμνησθε δή που, 'you preserve a memory *somewhere or other*,' *i. e.* 'I *presume* you remember:' ὅστις δή, '*whoever* it was,' &c.—Cf. Eur. *Suppl.* 1130, σποδοῦ πλῆθος... ἀντὶ σωμάτων | εὐδοκίμων δήποτ' ἐν Μυκήναις, 'once (δή) of yore famous:' Aesch. *Ag.* 560, Τροίαν ἑλόντες δήποτε, *tandem aliquando*.

614 φρενὸς οἰοβώτας.] 'A lonely pasturer of his thoughts:' *i. e.* 'a nurser of lonely thoughts,'—one who broods sullenly apart, as did Ajax 'in his pause of many days from battle' (v. 195) before the outbreak of his frenzy,—and after it, in that gloomy despair which augured his purpose 'to do some evil deed' (v. 326),—like Bellerophon in Homer, 'devouring his own soul,—avoiding the path of men' (*Il.* VI. 202).—Cf. Aesch. *Ag.* 652, ἐβουκολοῦμεν φροντίσιν νέον πάθος: Theocr. XI. 80, ἐποίμαινον τὸν ἔρωτα.

615 ηὕρηται.] γεγένηται. The passive form ηὕρημαι does not appear to have been used as a deponent.

616 ἔργα χεροῖν.] Cf. v. 439.—ἔργα χεροῖν ἀρετῆς = χειρουργήματα ἀρετῆς: for the double genitive cf. v. 309, *note*.

μεγίστας ἀρετᾶς
ἄφιλα παρ' ἀφίλοις 620
ἔπεσ' ἔπεσε μελέοις Ἀτρείδαις.

στροφὴ β'.

ἦ που παλαιᾷ μὲν ἔντροφος ἁμέρᾳ, 622
λευκῷ δὲ γήρᾳ μάτηρ νιν ὅταν νοσοῦντα 625
φρενομόρως ἀκούσῃ,
αἴλινον αἴλινον
οὐδ' οἰκτρᾶς γόον ὄρνιθος ἀηδοῦς

620 ἄφιλα...Ἀτρείδαις.] 'Have fallen dead, nor lit a spark of love in the loveless, the miserable Atreidae.'—ἔπεσεν ἄφιλα 'have turned out unproductive of gratitude' παρ' Ἀτρείδαις 'in the minds of the Atreidae.' Cf. Pind. *O.* XII. 14, πολλὰ δ' ἀνθρώποις παρὰ γνώμαν ἔπεσεν, *multa praeter spem solent cadere* (*evenire*).—For παρά cf. Dem. *Olynth.* II. p. 18, 3, τοσούτῳ θαυμαστότερον παρὰ πᾶσι νομίζεται.

622—634. Metres of the second strophe:—

Vv. 622, 3. ἦ ποῦ | παλαιᾷ|μὲν ἔντρο|φὸς ἁ|μέρᾳ| : iambic dipodia; followed by Glyconic verse of trochee, choriambus, iambus.

Vv. 624, 5. λευκῷ δὲ γήρ|ᾳ μάτ|ηρ νὶν ὅτἀν | νοσοῦντᾶ| : iambic dipodia; followed by Glyconic verse of spondee, choriambus, bacchius.

V. 626. φρἐνὸμὸρ|ὡς ἄκ|οὑσῃ| : trochaic tripodia.

V. 627. αἴλὶνὸν | αἴλὶνὸν | : dactylic dimeter.

V. 628. οὐδ οἰκτρ|ᾶς γὸὸν ὀρ|νῖθὸς ἀῇδ|οὺς | : spondee; choriambic dimeter hypercatal.

Vv. 629, 30. ἡσεῖ | δὺσμὸρὸς ἀλλ| ἀξὶὸτἀὸὺς | μὲν ὠὸᾶς | : spondee: choriambic dimeter: bacchius.

V. 631. θρᾑνῆσ|εῖ χἠρὸ|πλᾑκτοῖ ὀ| : dactylic trimeter.

V. 632. ἐν στἐρ|οῖσὶ πἔσ|οὺσαῖ | : same.

Vv. 633, 4. δοὺσοῖ | καὶ πὸλλἐς | ἀμὸγμ|ὰ χαὶτ|ας| : spondee, choriambus: iambic penthemimer.

622 παλαιᾷ μὲν ἔντροφος ἁμέρᾳ.] 'Surely his mother,—as she spends her declining day and white old age,—when she hears,' &c. The particles μέν—δέ often point a merely rhetorical antithesis: *e.g.* Hes. *Θεογ.* 655, περὶ μὲν πραπίδας περὶ δ' ἔσσι νόημα: Her. VII. 9, τῶν ἐπιστάμεθα μὲν τὴν μάχην, ἐπιστάμεθα δὲ τὴν δύναμιν.

627 αἴλινον, κ.τ.λ.] 'Will cry *Alas, alas*,—nor vent her sorrow in the nightingale's plaintive note, but raise the dirge in shrill-toned strains.' Philomela's low-voiced dirge for the long-lost Itys,—that strain in which Electra found an echo of her regret for the long-dead Agamemnon (*El.* 147),—will not serve to interpret Eriboea's *recent* sorrow. Her grief will first find voice,—not in a plaintive lament,—but in a cry of sharp, shrill anguish.—Hermann understands—(οὐδὲ) αἴλινον, οὐδὲ γόον ἀηδοῦς—ἀλλά *κ.τ.λ.* But the words αἴλινον, αἴλινον—so prominently placed, so emphatically repeated—must surely represent what Eriboea *was* likely to utter.

αἴλινον...οὐδὲ γόον...ἀλλὰ ψδάς.] The resumption of αἴλινον by the third clause, ἀλλά...ᾠδάς, is peculiarly Sophoclean: cf. v. 1111, οὐ γάρ τι τῆς σῆς οὕνεκ' ἐστρατεύετο | γυναικός...ἀλλ' οὕνεχ' ὅρκων... σοῦ δ' οὐδέν. *O. T.* 337, ὀργὴν ἐμέμψω τὴν ἐμὴν τὴν σὴν δ' ἐμοῦ | ναίουσαν οὐ κατεῖδες· ἀλλ' ἐμὲ ψέγεις.

629 ἀηδοῦς.] In apposition with ὄρνιθος. Cf. Eur. *H. F.* 465, στολὴν δὲ θηρὸς ἀμφέβαλλε σῷ κάρᾳ | λέοντος.

ἥσει δύσμορος, ἀλλ' ὀξυτόνους μὲν ᾠδὰς 630
θρηνήσει, χερόπληκτοι δ'
ἐν στέρνοισι πεσοῦνται

ἀντιστροφὴ β'.

δοῦποι καὶ πολιᾶς ἄμυγμα χαίτας. 634
κρείσσων παρ' Ἅιδᾳ κεύθων ὁ νοσῶν μάταν,
ὃς ἐκ πατρῴας ἥκων γενεᾶς ἄριστος

631 χερόπληκτοι δοῦποι.] Cf. Aesch. *Cho.* 417, ἀπεγδόπληκτα πολυπλάνητα δ' ἦν ἰδεῖν | ἐπισσυτεροτριβῆ τὰ χερὸς ἀράγματα | ἄνυδον, ἀνίκαθον κτύπῳ δ' ἐπιρροθεῖ κροτητὸν ἀμὸν καὶ πανάθλιον κάρα.—For the structure of the phrase cf. v. 546, νοσοφαγῆς φόνος: *Trach.* 756, πολυθόνου σφαγάς.

634 ἄμυγμα.] Sc. γενήσεται, supplied from πεσοῦνται.

635 κρείσσων...μάταν.] 'Better hid with Hades were the idly vext.' When Ajax, just recovered from frenzy, called upon his Salaminian followers to slay him, they reproved him for wishing 'to cure ill by ill;' they implored him to 'control himself and be sane' (vv. 361—371). But slowly, while they listened to him, the truth of his profound anguish sank into their minds. They began to feel that life had small worth for one thus heart-broken by dishonour. 'We know not how to check thee'—is their next response to his yearnings for death—'who hast fallen in with woes so piteous' (v. 438). And while Tecmessa has been combating his purpose of self-destruction (vv. 485—595), *they* have remained passive. Once, indeed, they invoke his pity for *her* (v. 525). But they appeal to no other motive in arrest of his self-decreed doom. For herself and for her son, Tecmessa would have Ajax cling to life. His fellow-soldiers are content that he should find his own peace in death.

κρείσσων...κεύθων.] For κρείσσων κεύθων ἐστίν, instead of κρείσσόν ἐστι κεύθειν αὐτόν, cf. *O. T.* 1368, κρείσσων γὰρ ἥσθα μηκέτ' ὢν ἢ ζῶν τυφλός: Lysias *de Evandr. decism.* p. 175. 4, κρείττων ἦν ὁ πατήρ μου μὴ λειτουργήσας ἢ τοσαῦτα τῶν ἐαυτοῦ δυκλόσας. Similarly v. 76, ὄνδον ἀρκείτω μάνων: δῆλος εἰμι τοιοῦν, &c.—Madv. *Synt.* § 177 *b* R 4.

παρ' Ἅιδᾳ.] Elmsley's emendation for κρείσσων γὰρ Ἅιδᾳ. But the dative might be supported by *Il.* XXIII. 244, εἰσόκεν αὐτὸς | Ἅιδι κεύθωμαι (*i. e.* ἐν Ἅιδῃ): Hes. *Opp.* 8, αἰθέρι κεῖσαι: Pind. *N.* x. 58, εἰκεῖν οὐρανῷ.

ὁ νοσῶν μάταν.] Lit., 'the distempered *foolishly*,' *i. e.* with madness. Cf. Ar. *Pax* 95, τί πέτει; τί μάτην οὐχ-ὑγιαίνεις; 'why are you flying; why so foolishly insane?'—For ὁ νοσῶν μάτην instead of ὁ μάτην νοσῶν, cf. Aesch. *P. V.* 1013, τῷ φρονοῦντι μὴ κακῶς: Eur. *Med.* 874, τοῖσι βουλεύουσιν εὖ: Soph. *El.* 792, τοῦ θανόντος ἀρτίως.

636 ἐκ πατρῴας.....ἄριστος.] 'Who, by paternal lineage noblest in descent,' &c. The phrase is somewhat peculiar. One would have expected either (1) πατρῴᾳ γενεᾷ (or πατρῴας γενεᾶς) ἥκων ἄριστος, 'nobly descended *in respect of* paternal lineage:' or (2) ἐκ γενεᾶς ἀρίστης ἥκων, 'descended *from* a noble line.' In regard to genealogy ἀπό sometimes denotes remote, while ἐκ denotes immediate, descent: Isocr. *Panathen.* p. 249 B, τοὺς μὲν ἀπὸ θεῶν, τοὺς δ' ἐξ αὐτῶν τῶν θεῶν γεγονότας. Cf. v. 202.—Bergk proposed ὃς εὖ πατρῴας ἥκων γενεᾶς, lit. 'well off in respect of lineage,'—like χρημάτων εὖ ἥκοντες, Her. v. 62,—believing that a substantive in the sense of 'chief' ought to replace ἄριστος, which is found only in two MSS. The other MSS. leave a lacuna.

πολυπόνων Ἀχαιῶν,
οὐκέτι συντρόφοις
ὀργαῖς ἔμπεδος, ἀλλ' ἐκτὸς ὁμιλεῖ. 640
ὦ τλᾶμον πάτερ, οἷαν σε μένει πυθέσθαι
παιδὸς δύσφορον ἄταν,
ἂν οὔπω τις ἔθρεψεν
αἰὼν Αἰακιδᾶν ἄτερθε τοῦδε. 645

ΑΙΑΣ

ἄπανθ' ὁ μακρὸς κἀναρίθμητος χρόνος

639 οὐκέτι ... ὁμιλεῖ.] 'Is no more constant to the old promptings of his nature, but consorts with strange emotions.'—*σύντροφοι ὀργαί*, = *οἰκεῖοι τρόποι*, the dispositions which have grown with his growth; cf. *Ant.* 355, *ἀστυνόμους ὀργάς*, 'the instincts of social life.'—*ἔμπεδος ὀργαῖς*, 'constant *in regard to*'—dative of part affected, like *φύσει κακός*: Madv. *Synt.* § 40.

ἐκτὸς ὁμιλεῖ.] 'Is conversant (with thoughts, impulses) outside (the sphere of his mind's normal action).' Similarly an insane person was said *ἐκστῆναι φρενῶν*, *ἐκστῆναι ἑαυτοῦ*.—For *ὁμιλεῖν* cf. the phrase *ὁμιλεῖν φιλοσοφίᾳ*, *γυμναστικῇ* (Plato), &c.

644 *ἂν οὔπω*, κ. τ. λ.] 'A curse which never yet has clung to any life of the Aeacidae save his.'—The phrase *αἰὼν τις Αἰακιδᾶν*, instead of *ἔκγονός τις Αἰακιδῶν*, may be defended as having a certain special fitness here. It seems to speak of a dynasty in whose fortunate annals prince after prince had lived out his span, and gone to the grave full of years and honours. Hitherto each successive Aeacid 'life' had enriched the chronicle of the house with another ample and triumphant chapter. At last that fair series will be marred. The glory of Ajax has been overcast in its meridian; he will perish in his prime. Schneidewin conjectured *δίων*, explaining it as *τῶν ἐκ Διός*,—Zeus being the author of the Aeacid line: cf. v. 386. The emendation is tempting; but rather in the general sense of *δῖος*,—'godlike,'—'illustrious.'

ἔθρεψεν.] Cf. v. 503, *οἷας λατρείας ...τρέφει*, and *note*.

645 τοῦδε.] Sc. *Αἴαντος*,—not *αἰὼνος*. The Greek idiom is, not *οὔτις αἰὼν ἄτερθε τοῦ Αἰαντείου αἰῶνος*, but simply *ἄτερθε Αἴαντος*. Cf. *Il.* XXI. 191, *κρείσσων δ' αὖτε Διὸς γενεὴ Ποταμοῖο τέτυκται*,—instead of *τῆς τοῦ Ποταμοῖο γενεῆς*: Xen. *Cyr.* III. 3. 41, *χώραν ἔχετε οὐδὲν ἧττον ἡμῶν ἔντιμον*,—instead of *τῆς ἡμετέρας*.

646—692. The *ἐκκυκλήματος δεύτερον*: cf. v. 201, *note*.—AJAX *issues from his tent* (*by the middle door of the back-scene which represents it*), *carrying his sword* (v. 658). TECMESSA, *with* EURYSACES, *at the same time enters by the door in the back-scene on the spectator's right, from the gynaeceum.*—*Ajax.* 'The long years bring change to all things,—even to such a stubborn will as mine. I shrink from leaving this woman desolate, and my child an orphan. But I will go and cleanse my stains, that I may escape the heavy anger of the goddess; and I will bury this sword, the gift of an enemy,—a gift that has brought me nothing but ill. Henceforth I shall know how to bear myself towards the gods,—towards the Atreidae. Do not all things pay homage to authority? Winter makes way for summer, night for day: the

φύει τ' ἄδηλα καὶ φανέντα κρύπτεται·
κοὐκ ἔστ' ἄελπτον οὐδέν, ἀλλ' ἀλίσκεται

winds relax their fury,—sleep, his grasp. And shall I not learn discretion, knowing that neither friendship nor enmity is for ever? But thou, woman, go within and pray to the gods in my behalf; and do ye, also, friends, aid my wishes. Perchance, though now I suffer, ye will soon hear that I am at peace.'—It is difficult to accept the view of Welcker (*Kleine Schriften*, IV. pp. 225 ff.) and other critics, that in this speech Ajax does not intentionally mislead his hearers,—that he merely speaks of his approaching death in a strain of unstudied irony, which they, blinded by their own wish, misinterpret as a renunciation of his resolve. A more natural view of the passage is, that Ajax desires, half in pity, half in scorn, to disguise from his listeners a purpose too great for their sympathy. The language throughout can, indeed, be stretched to fit his real design. But its ambiguity passes the bounds of irony; it amounts to studied artifice. Thus when he says (v. 658), *κρύψω τόδ' ἔγχος τοὐμόν... γαίας ὀρύξας, κ.τ.λ.*—the words have an inner agreement with his actual purpose—to plant his sword in the ground, and to 'bury' it *in his own body*. But who can doubt that his hearers were intended to think of the sword being buried in the earth? Again he might, perhaps, have described death as *τὸ ἀγρίσαι τὰ λόμματα* (v. 655), without intending to mislead. But, unless he had wished those words to be taken literally, would he have said *εἶμι πρὸς λουτρὰ καὶ παραστίους λειμῶνας*? When he speaks of having learnt the lesson of submission, would he have said (v. 666), *τὸ λοιπὸν εἰσόμεσθα, κ.τ.λ.*, if he had not meant to suggest the belief that his life was to be prolonged? The *σεσωσμένων* in v. 692 need not be pressed: Ajax would naturally speak of death as a 'deliverance.' But the other expressions appear to shew that, partly in compassion, partly with the reserve of a proud spirit conscious of isolation, he had resolved to veil the significance of his farewell.

646 *ὁ μακρὸς...χρόνος.*] For the article, cf. v. 473, *note*.

φύει ... κρύπτεται.] 'All things the long and countless years first draw from darkness, then bury from light.' Things unknown before are brought forth, developed, by the process of years,—to decay and disappear in their turn. It is the destructive—not the productive—energy of time which is uppermost in the speaker's thought: but *φύει ἄδηλα* serves as a foil for *φανέντα κρύπτεται*. Cf. *Ant.* 1112 (Creon resolves to liberate Haemon)—*ἐγὼ δ' ...αὐτός τ' ἔδησα καὶ παρὼν ἐκλύσομαι.*

κρύπτεται.] Reabsorbs *into itself*. Cf. Aesch. *Cho.* 120, *καὶ Γαῖαν αὐτὴν, ἣ τὰ πάντα τίκτεται,*—'which produces all things from herself.' In *Trach.* 474, however, *κρύψαμαι* is merely poetical for *κρύψω* (cf. *Ai.* v. 511, *note*).

648 *ἄελπτον.*] Schneidewin quotes Archilochus *frag.* 76, *χρημάτων ἄελπτον οὐδέν ἐστιν οὐδ' ἀπώμοτον*: Soph. *Ant.* 388, *ὅρα· βροτοῖσιν οὐδέν ἐστ' ἀπώμοτον.*

ἀλλ' ἁλίσκεται, κ.τ.λ.] 'There is confusion e'en (*καί*) for the dreadful oath and for the stubborn will.'—*ἁλίσκεται*, 'is caught tripping,'—'is put to rebuke:' Schol., *ἐξελέγχεται, φωράται.* Ajax intends his hearers to understand *ἁλίσκεται* in the strong sense of 'overthrown:' in his inner thought it means merely 'troubled, shaken.' His resolve held its ground—not undismayed, however, by true pity for Tecmessa and Eurysaces.—*δεινός*, 'strong,' 'binding:' Aesch. *P. V.* 39, *τὸ συγγενές τε δεινὸν ἥ θ' ἁμιλία.* 'The strong oath' alludes to the protestations of Ajax that he could bear life no longer,—vv. 412

χὠ δεινὸς ὅρκος καὶ περισκελεῖν φρένες.
κἀγὼ γάρ, ὃς τὰ δεῖν' ἐκαρτέρουν τότε, 650
βαφῇ σίδηρος ὡς ἐθηλύνθην στόμα
πρὸς τῆσδε τῆς γυναικός· οἰκτείρω δέ νιν
χήραν παρ' ἐχθροῖς παῖδά τ' ὀρφανὸν λιπεῖν.
ἀλλ' εἶμι πρός τε λουτρὰ καὶ παρακτίους
λειμῶνας, ὡς ἂν λύμαθ' ἁγνίσας ἐμὰ 655

—480. περισκελεῖν, 'dried and hardened all around' (σκέλλω, *torrere*, cf. *retorridus*), esp. of iron *tempered* in the furnace: *Ant.* 471, σίδηρον ὀπτὸν ἐκ πυρὸς περισκελῆ.

650 τὰ δεινά.] '*So wondrous* firm:' cf. v. 312, *note*. ἐκαρτέρουν, his obduracy to the prayers of Tecmessa, especially vv. 585—595.

τότε.] *Olim*, erst: *El.* 907, καὶ νῦν δ' ὁμοίως καὶ τότε, = νῦν τε καὶ πάλαι: Eur. *I. A.* 46, σῇ γάρ μ' ἀλόχῳ τότε Τυνδάρεως | πέμπει φερνήν.

651 βαφῇ σίδηρος ὡς, κ. τ. λ.] 'Like iron in the dipping, had my keen edge softened by yon woman's words:' cf. v. 594, ΤΕΚ. πρὸς θεῶν, μαλάσσου.—στόμα, *acies*, the edge of a weapon,—*Il.* XV. 389 (ξυστά, spears) κατὰ στόμα εἰμένα χαλκῷ. Cf. v. 584, and Aesch. *Theb.* 712, τεθηγμένον τοι μ' οὐκ ἀναμβλυνεῖς λόγῳ, 'Oh, my purpose is too keen for thy words to dull.' When iron had been wrought on the anvil, immersion in cold water was used to temper it. For the finer sorts of iron work, such as large pins or skewers (πόρται, βελόναι), a bath of oil was used (Plutarch *de Primo Frigore* 13. p. 109), lest the roughness of cold water should warp them or render them brittle. Difficulties have been made about the fact that immersion was the *hardening* process, used to cool and brace the metal after it had passed through the forge: whereas the context requires an image for the process by which the obduracy of Ajax was *softened*. But this is pressing the metaphor too hard. It is true that the bracing immersion, βαφή, might in a narrow sense be contrasted with the shaping on the anvil. Plutarch (*de Discr. Amic. et Adulat.* p. 73 C) does in fact so contrast them,—comparing praise to the heat which softens iron,—after which good advice may be administered '*as a tonic*' (ὥσπερ βαφήν). But βαφὴ σιδήρου may also be spoken of in a less special sense,—as one part of the general process by which crude, harsh metal is *tempered*, and receives that elastic tone which fits it for the uses of life. Cf. Plato *Rep.* III. p. 411 A, εἴ τι θυμοειδὲς εἶχεν, ὁσπερ σίδηρον ἐμάλαξε καὶ χρήσιμον ἐξ ἀχρήστου καὶ σκληροῦ ἐποίησεν: Plut. *Vit. Num.* c. 8, τὴν πόλιν καθάπερ σίδηρον ἐκ σκληρᾶς μαλακωτέραν ποιήσαι.

652 οἰκτείρω...λιπεῖν.] οἰκτείρω, εἰ λείψω, would have been more usual: cf. v. 510. But the infinitive has the advantage of ambiguity,—'I shrink from leaving her,' *i. e.* either 'I leave her with pain,' or 'I have not the heart to leave her.' —Cf. *Od.* XX. 202, οὐκ ἐλεαίρεις | ἄνδρας μισγέμεναι κακότητι: *Il.* XVII. 272, μίσησεν δ' ἄρα μιν δηΐων κυνὶ κόρμα γενέσθαι: Soph. *Phil.* 87, πράσσειν στυγῶ.

654 πρός | τε λουτρά] = πρὸς λουτρά τε: cf. v. 53, *note*. The mention of 'the bathing-place and the meadows by the shore' helps to fix a literal sense on λύματα ἁγνίσας. Cf. v. 412, ὦ πόροι ἁλίρροθοι | πόρραλά τ' ἄντρα καὶ νόμοι ἐνάκτιοι.

655 λύμαθ' ἁγνίσας.] The first step towards the propitiation (ἱλασμός) of an offended deity was purification (καθαρμός)—the typical cleansing with lustral water (χέρνιβ) of the

μῆνιν βαρεῖαν ἐξαλύξωμαι θεᾶς·
μολών τε χῶρον ἔνθ' ἂν ἀστιβῆ κίχω
κρύψω τόδ' ἔγχος τοὐμόν, ἐχθιστον βελῶν,
γαίας ὀρύξας ἔνθα μή τις ὄψεται·
ἀλλ' αὐτὸ νὺξ Ἅιδης τε σωζόντων κάτω. 660
ἐγὼ γὰρ ἐξ οὗ χειρὶ τοῦτ' ἐδεξάμην
παρ' Ἕκτορος δώρημα δυσμενεστάτου,
οὔπω τι κεδνὸν ἔσχον Ἀργείων πάρα.
ἀλλ' ἔστ' ἀληθὴς ἡ βροτῶν παροιμία,
ἐχθρῶν ἄδωρα δῶρα κοὐκ ὀνήσιμα. 665

guilty person, and, when needful, of the guilty house—preparatory to atoning sacrifice. Thus in *Il.* I. 314, before the sacrifice to Apollo, Agamemnon enjoins the Greeks 'to cleanse themselves'—οἱ δ' ἀνελυμαίνοντο καὶ εἰς ἅλα λύμαθ' ἔβαλλον. Orestes, seeking asylum with Athene, first assures her that his guilty hand has been cleansed 'with running streams,' Aesch. *Eum.* 429. See the description of a lustral ceremony in Eur. *H. F.* 922 ff. Cf. Eur. *I. T.* 1193, θέλασσα κλύζει πάντα τἀνθρώπων κακά.—In the mind of Ajax himself the 'purging of his stains' means the atonement of death, —the putting off of his stained life; —'*avoiding* the anger of the goddess' means—not averting it, but—escaping beyond its reach.

656 ἐξαλύξωμαι.] On the poetical middle form cf. v. 511, *note*. Lobeck, with most of the MSS., ἐξαλεύσωμαι.

658 κρύψω.] The sword was indeed to be buried—in his body: v. 899, κεῖται κρυφαίῳ φασγάνῳ περιπτυχής.

ἔγχος.] *Gladius*. Cf. v. 95, *note*.

659 γαίας.] Lit., 'having dug of the earth,'—a partitive genitive. Cf. Thuc. II. 56, τῇ γῇ ἔτεμον.—Madv. *Synt.* § 51 *d*.—This seems preferable to making γαίας depend on ἔνθα.

ὀρύξας.] Cf. v. 819, πέπηγε δ' ἐν γῇ πολεμίᾳ τῇ Τρῳάδι (τὸ ξίφος).

ἔνθα μή.] *O. T.* 1412, ἐκρίψατ' ἔνθα μήποτ' εἰσόψεσθ' ἔτι: *El.* 380, ἐνταῦθα πέμψεν ἔνθα μήποθ' ἡλίου | φέγγος προσόψει: *ib.* v. 436: *Trach.* 800.

660 νὺξ Ἅιδης τε σωζόντων.] Thus Electra (Soph. *El.* 438) exhorts Chrysothemis to bury the offerings of Clytaemnestra 'in the deep-dug soil,' far from Agamemnon's grave:—'let these possessions lie stored up for her in the underworld at her death'—ἔταν θάνῃ, | κειμήλι' αὐτῇ ταῦτα σωζέσθω κάτω. Even here the strain of equivocation is kept up. Since the bodies of the dead were regarded as the property of the gods infernal (see *Ant.* 1070), the sword sheathed in the corpse of Ajax would pass into their keeping along with it.

661 χειρί.] Added for the sake of giving a certain precision and emphasis to the fact mentioned. Cf. Eur. *Hec.* 327, πλῆρες δ' ἐν χεροῖν λαβὼν δέπας | πάγχρυσον ἔρρει χειρὶ παῖς Ἀχιλλέως | χοάς,—where χειρί is not wanted, yet adds something of life to the picture.

664 ἡ βροτῶν παροιμία.] On the omission of the article before βροτῶν see v. 118, *note*.

665 ἐχθρῶν ἄδωρα δῶρα.] Virg. *Aen.* II. 49, *timeo Danaos et dona ferentes*. As Teucer observes (v. 1029), the proverb was doubly illustrated in this case,—since Hector was lashed to the chariot-rail of Achilles with the girdle which had been given to him by Ajax. For ἄδωρα δῶρα cf.

τοιγὰρ τὸ λοιπὸν εἰσόμεσθα μὲν θεοῖς
εἴκειν, μαθησόμεσθα δ' Ἀτρείδας σέβειν.
ἄρχοντές εἰσιν, ὥσθ' ὑπεικτέον. τί μή;
καὶ γὰρ τὰ δεινὰ καὶ τὰ καρτερώτατα
τιμαῖς ὑπείκει· τοῦτο μὲν νιφοστιβεῖς 670

Aesch. *P. V.* 555, ἄχαρις χάρις: Soph. *O. T.* 1214, ἄγαμος γάμος: *El.* 1154, μήτηρ ἀμήτωρ.

666 τὸ λοιπόν.] Meaning ostensibly, 'henceforth' (as if he were reconciled to life)—but implicitly,—'for the rest,' *quod superest*,—'as for the only thing which now rer ains for me to do.'

εἰσόμεσθα...σέβειν.] 'I shall know how to yield to the gods, and learn to revere the Atreidae.' As applied to his death, 'revering the Atreidae' would mean getting out of their way—retiring from the contest of pride and place.—εἰσόμεσθα, 'I shall know, by the bitter experience of this visitation:' μαθησόμεσθα, 'I shall study that other and more difficult lesson, in which I am yet but so imperfectly versed.' For the ironical sense of μανθάνειν, cf. Eur. *Hipp.* 730, τῆς νόσου δὲ τῆσδέ μοι | κοινῇ μετασχὼν σωφρονεῖν μαθήσεται. The particles μέν...δέ here are somewhat, but not much, stronger than τε...τε, or τε...καί: see v. 622, *note*. There is not much in the Scholiast's remark that εἴκειν and σέβειν are transposed ἐν εἰρωνείᾳ. The word εἴκειν suggests the closely-felt pressure of the divine hand: σέβειν, mere distant respect.

668 ἄρχοντές εἰσιν.] This doctrine is concisely embodied in Solon's maxim—ἀρχὼν ἄκουε καὶ δίκαια κάδικα. It is preached in its strongest form by the despot Creon in the *Antigone*, vv. 666 ff.; in a more temperate form by Menelaus in this play, v. 1073.

τί μή;] 'Of course.' Literally, τί μὴ ὑπείκωμεν; 'why should we not yield?' When a negative is joined with the deliberative conjunctive, it is μή, not οὐ, since the case is hypothetical: Xen. *Oeconom.* IV. 4, ἆρα...μὴ αἰσχυνθῶμεν τὸν Περσῶν βασιλέα μιμήσασθαι; Madv. *Synt.* § 121.

669 καὶ γὰρ τὰ δεινά.] 'For dread things and things most potent bow to office.'—τὰ δεινά—the most awful powers in external nature: winter—night—tempest.—τιμαῖς, *honoribus, muneribus*, constitutional offices: Her. I. 59, ἔνθα δὴ ὁ Πεισίστρατος ἦρχε τῶν Ἀθηναίων, οὔτε τιμὰς τὰς ἐούσας συνταράξας, οὔτε θέσμια μεταλλάξας, 'without either deranging existent civil functions or altering the laws.' So οἱ ἔντιμοι (οἱ ἐν τιμῇ ὄντες), *honorati*, men in office, Plato *Rep.* p. 364 D. Here τιμαί denote the *provinces* of light and darkness, heat and cold, storm and calm, as defined in the economy of the physical world. Compare *Troilus and Cressida* Act I. Sc. 3, (Ulysses tracing the ill-success of the siege to the bad discipline of the Greek camp,)—*Degree being vizarded, The unworthiest shews as fairly in the mask. The heavens themselves, the planets, and this centre, Observe degree, priority, and place, Insisture, course, proportion, season, form, Office and custom, in all line of order.*

670 τοῦτο μέν.] In strictness τοῦτο μέν should be followed by τοῦτο δέ—'on the one hand'—'on the other hand:'—*e.g.* Her. I. 161, τοῦτο μέν, Πριηνέας ἐξηνδραποδίσατο· τοῦτο δέ, Μαιανδρίου πεδίον τῶν ἐνδράμα. Here τοῦτο μέν is followed merely by δέ. Translate:—'*thus it is* that...;' 'and *thus*....' Cf. *O. C.* 441, τοῦτο μέν, πόλις βίᾳ | φλαυρά μ' ἐκ γῆς χρόνιον· οἱ δ' ἀτυφελεῖν...οὐκ ἠθέλησαν. In *Ant.* 61, τοῦτο μέν is followed by ἔπειτα δέ.

νιφοστιβεῖς χαμάδνες.] 'The snow-strewn winters.'—νιφοστιβής,

χειμῶνες ἐκχωροῦσιν εὐκάρπῳ θέρει·
ἐξίσταται δὲ νυκτὸς αἰανῆς κύκλος
τῇ λευκοπώλῳ φέγγος ἡμέρᾳ φλέγειν·
δεινῶν τ' ἄημα πνευμάτων ἐκοίμισε
στένοντα πόντον· ἐν δ' ὁ παγκρατὴς ὕπνος 675

'with snowy paths:' cf. πλανοστιβής, 'trodden by wanderers'—μονοστιβής, 'walking alone,' χθονοστιβής, 'walking the earth.' The analogy of these words seems against rendering χειμῶνες νιφοστιβεῖς 'storms dense with snow'—from στείβω in the sense of 'pressing down closely,' 'packing.'

672 νυκτὸς αἰανῆς κύκλος.] 'The vault of weary night:' κύκλος, the vault of the night-sky, like Eur. *Ion* 1147, αἰθέρος κύκλῳ. It is difficult to decide between this and the other sense possible for κύκλος,—'orbit,'—'period,' like ἐνιαύσιος κύκλος, Eur. *Phoen.* 544. But 'vault' seems best. Winter and summer have been contrasted under their most obvious material aspects—the snow and the fruit. Day and night are similarly contrasted as a vault of sunshine and a vault of darkness.

αἰανῆς.] So Dindorf and Lobeck: Hermann, Schneidewin (5th edit.) and Wunder, αἰανής. The form αἰανός, mentioned by Hesychius and other grammarians, is of less authority than αἰανής: but it is usually read in two places; (1) Aesch. *Eum.* 394, νυκτὸς αἰανῆς τέκνα: (2) Soph. *El.* 506, ἱππεία...αἰανή ('disastrous chariot-race').—The derivation from ἀεί is favoured by Aesch. *Eum.* 542, ἐς τὸν αἰανῆ χρόνον, and *ib.* 642, τάδ' αἰανῶν μένος.—The Scholiast's paraphrase, σκοτεινός, points to a theory connecting αἰανής with αἰνός,—'terrible,' and thence 'gloomy.'

673 λευκοπώλῳ.] The phrase of Aeschylus, *Pers.* 388.

φλέγειν.] Depending on ἐξίσταται:—*concedit diei ut accendat lucem.* So παραχωρῶ τινι τινοῦ τι (Plato *Polit.* p. 260 E).

674 δεινῶν τ' ἄημα πνευμάτων, κ.τ.λ.] 'And the breath of dreadful winds evermore gives slumber to the groaning sea.' In the idiom of Greek and Roman poetry physical causes are often spoken of as personal agents endued with will and choice,—able either to produce or to repress a particular effect. Thus the winds are powers which can trouble, or can calm, the sea. Cf. Virg. *Aen.* III. 69, *placataque venti Dant maria: ib.* V. 763, *placidi strcverunt aequora venti.* Pind. *I.* II. 39, οὐδέ ποτε ξενίαν | οὖρος ἐμπνεύσαις ὑπέστειλ' ἱστίον ἀμφὶ τράπεζαν: 'nor did the favouring breeze which blew around his hospitable table ever force him to strike sail'—ever cease to fill his sail: Hor. *Od.* I. 3. 16, *Quo non arbiter Hadriae Maior, tollere seu ponere vult freta* (the south wind), 'than whom no power is mightier on the Adrian deep, whether to raise or to allay its waters:' Hom. *Od.* II. 69 (Θέμις) ἥτ' ἀνδρῶν ἀγορὰς ἠμὲν λύει ἠδὲ καθίζει, 'the goddess who breaks up or seats the gatherings of men.'—For δεινῶν, Musgrave wished to read λείων, (πνεῦμα λεῖον καὶ καθεστηκός, Ar. *Ran.* 1002).

ἐκοίμισε.] Gnomic aorist, preceded and followed by present tenses: cf. Plato *Rep.* p. 566 D, ὁ τύραννος ταῖς μὲν πρώταις ἡμέραις προσγελᾷ τε καὶ ἀσπάζεται πάντας...χρεῶν τε ἠλευθέρωσε καὶ γῆν διένειμε...καὶ πρᾷος εἶναι προσποιεῖται.—Madv. *Synt.* § III. R *a*.

675 ἐν δέ.] 'And like the rest...' Literally, 'and among them.' Cf. Her. III. 39, πολλὰ τῆς ἠπείρου ἔθνεα—ἐν δὲ δὴ καὶ Αἰσβίους...εἶλε. In later poetry the phrase ἐν δέ means simply 'and moreover:' *e. g.* *O. T.* 180, πηλὸν δὲ γένεθλα πρὸς πόδων...κεῖται...ἐν δ' ἕλοχοι πολαί τ' ἔνι ματέρες...ἐπιστενάχουσιν: *ib.* 279.

λύει πεδήσας, οὐδ' ἀεὶ λαβὼν ἔχει.
ἡμεῖς δὲ πῶς οὐ γνωσόμεσθα σωφρονεῖν;
ἐγὼ δ', ἐπίσταμαι γὰρ ἀρτίως ὅτι
ὅ τ' ἐχθρὸς ἡμῖν ἐς τοσόνδ' ἐχθαρτέος
ὡς καὶ φιλήσων αὖθις, ὅς τε τὸν φίλον 680
τοσοῦδ' ὑπουργῶν ὠφελεῖν βουλήσομαι
ὡς αἰὲν οὐ μενοῦντα. τοῖς πολλοῖσι γὰρ
βροτῶν ἄπιστός ἐσθ' ἑταιρείας λιμήν.
ἀλλ' ἀμφὶ μὲν τούτοισιν εὖ σχήσει· σὺ δὲ
εἶσω θεοῖς ἐλθοῦσα διὰ τέλους, γύναι, 685

ἐν δ' (and beside other ills) ὁ πυρφόρος θεὸς...ἐλαύνει: *Trach.* 202, ἀνολολυξάτω δόμος...ἐν δὲ κωνὸς ἀρσένων | ὕπο κλαγγά.

677 ἡμᾶς.] οἱ βροτοί.

678 ἐγὼ δ', ἐπίσταμαι γάρ.] 'I chiefly (κ. γνώσομαι σωφρονεῖν): for I know by recent proof,' &c. The regular construction would have been —ἐγὼ δέ,—ἐπίσταμαι γὰρ ἀρτίως τοῦτο, —τόν τε ἐχθρὸν ἐς τοσόνδε ἐχθαρῶ ὡς αἰὲν οὐ μενοῦντα, ἔς τε τὸν φίλον...βουλήσομαι, κ.τ.λ. The first clause, ὅ τ' ἐχθρὸς ἡμῖν, κ.τ.λ., has been made dependent on ἐπίσταμαι: while the second clause, ἔς τε τὸν φίλον, κ.τ.λ., remains as if τόν τ' ἐχθρὸν ἐχθαρῶ had preceded.

679 ὅ τ' ἐχθρὸς ἡμῖν, κ.τ.λ.] A maxim ascribed to Bias of Priene (circ. 550 B.C.) one of the seven sages of Greece. Cf. Arist. *Rhet.* II. 13, (οἱ πρεσβύτεροι) οὔτε φιλοῦσι σφόδρα οὔτε μισοῦσι διὰ ταῦτα, ἀλλὰ κατὰ τὴν Βίαντος ὑποθήκην ('counsel') καὶ φιλοῦσιν ὡς μισήσοντες καὶ μισοῦσιν ὡς φιλήσοντες. Cic. *de Amic.* XVI. 59, (*Scipio*) negabat ullam vocem inimiciorem amicitiae potuisse reperiri quam eius qui dixisset, ita amare oportere ut si aliquando esset osurus. Gellius *N. A.* XVII. 14, ita amicum habeas posse ut fieri hunc inimicum putes.

680 ἔς τε τὸν φίλον.] 'And towards my friend I would wish so far to shew aid and service, as knowing that he will not always be a friend.' ἐς τὸν φίλον, 'towards my friend:' ὠφελεῖν absolute—'to be of use.'

681 βουλήσομαι.] The present βούλομαι ὠφελεῖν, implies ὠφελήσω. A present *purpose* and an anticipated *result* are confused in the phrase ὠφελεῖν βουλήσομαι. Cf. Pind. *O.* VII. 37, ἐθέλησω διορθῶσαι λόγον: Soph. *O. T.* 1076, τοῦμὸν δ' ἐγώ, | καὶ σμικρὸν ἐστι, σπέρμ' ἰδεῖν βουλήσομαι.

682 τοῖς πολλοῖσι γάρ.] Bias *ap.* Diog. Laert. I. 82 gives a similar reason for the maxim (cf. v. 679, ποτε)—'τοῦτ γὰρ πλείστους εἶναι κακούς.'—Cf. *O. C.* 612, καὶ πνεῦμα ταὐτὸν οὔποτ' οὐδ' ἐν ἀνδράσιν | φίλοις βέβηκεν, οὐδὲ πρὸς πόλιν πόλει.

683 ἑταιρείας.] Lobeck and Wunder have ἑταιρίας. See Porson *ad Or.* 1070,—'Scripsi ἑταιρείας hic et infra v. 1077 cum diphthongo..., quanquam bene scio nihil praesidii MSS. in talibus habere.'

684 τούτοισιν.] *i. e.* 'On *my* part these duties (of piety towards the gods and submission to my superiors) will not be neglected. Let your part be equally well performed.'

685 διὰ τέλους...τελεσθεῖσα.] 'Be fulfilled in all fulness.' Cf. Aesch. *P. V.* 281, ὡς μάθῃς διὰ τέλους τὸ πᾶν. Usually διὰ τέλους = διὰ παντός, 'for ever:' *e. g.* Aesch. *Eum.* 64. Cf. *Ag.* 946, Ζεῦ, Ζεῦ τέλειε, τὰς ἐμὰς εὐχὰς τέλει.

εὔχου τελεῖσθαι τοὐμὸν ὧν ἐρᾷ κέαρ.
ὑμεῖς θ', ἑταῖροι, ταὐτὰ τῇδέ μοι τάδε
τιμᾶτε, Τεύκρῳ τ', ἤν μόλῃ, σημήνατε
μέλειν μὲν ἡμῶν, εὐνοεῖν δ' ὑμῖν ἅμα.
ἐγὼ γὰρ εἰμ' ἐκεῖσ' ὅποι πορευτέον· 690
ὑμεῖς δ' ἃ φράζω δρᾶτε, καὶ τάχ' ἄν μ' ἴσως
πύθοισθε, καὶ νῦν δυστυχῶ, σεσωσμένον.

ΧΟΡΟΣ

στροφή.

ἔφριξ' ἔρωτι περιχαρὴς δ' ἀνεπτόμαν.

687 ταὐτὰ τῇδε...τιμᾶτε.] 'Respect for me these same wishes that she does.'—*ταὐτὰ τῇδε* = *ταὐτὰ ἅπερ ἥδε* (*Τέκμησσα*) *τιμᾷ*.—*τιμᾶν τινί τι*, 'to respect, observe a wish or request *in honour of* a person' (dat. commodi): cf. *Ant.* 514, *πῶς δῆτ' ἐκείνῳ δυσσεβῆ τιμᾷς χάριν*, 'why dost thou grace Polyneices with a tribute insulting (to Eteocles)?'

689 μέλειν μὲν ἡμῶν.] With the inner meaning that Teucer is to pay the last offices to his brother's corpse, *πεπτῶτα συγκαθαρμόσαι*, v. 922.—*μέλειν μὲν* (*αὐτῷ*) *ἡμῶν*, *εὐνοεῖν δὲ* (*αὐτὸν*) *ἡμῖν*: cf. v. 549.

691 τάχ' ἄν...ἴσως.] Thuc. VI. 34, *τάχ' ἂν ἴσως...ἐθελήσειαν...ἀμῦναι*: Ar. *Nub.* 1320, *ἴσως δ' ἴσως βουλήσεται...* Cf. *αὖθις* (or *αὖθις αὖ*) *πάλιν*.

692 σεσωσμένον.] 'That all is well with me:' meaning ostensibly,—that I have made my peace with Athene' (v. 656): but really—'that I have found my peace in death.' The irony gains force from the usual contrast between *θνήσκειν* and *σώζεσθαι*,—*e. g. El.* 59, *ὅταν λόγῳ θανὼν | ἔργοισι σωθῶ*: *ib.* 1228, *μηχαναῖσι μὲν | θανόντα, νῦν δὲ μηχαναῖς σεσωσμένον*. *Exit* AJAX *by the side door on the right of the spectators,—as if going to the seashore in the neighbourhood of his tent* (v. 654). *Exit* TECMESSA *by the door in the back-scene on the spectators' right, to the gynaeceum.*

693—718 στάσιμον δεύτερον.] Cf. v. 596, *note*.—*Chorus.* 'I thrill with joy: O Pan, appear, sea-roaming Pan, from Cyllene's snow-beaten crag, and join with us in the dances of Nysa and Cnossus: come, Delian Apollo, over the Icarian waters, a visible and kindly presence. The death-god has lifted the gloom of sorrow from our eyes. Now may the white glory of happy days once more come near the sea-cleaving ships; since Ajax forgets sorrow, and once more reveres the gods,—once more is at peace with the Atreidae.'—Convinced that Ajax has shaken off that sullen and morbid despondency which they regarded as a part of his visitation (v. 280), the Chorus give vent to boundless joy. The ecstasies of this ode contrast effectively with the despairing tone of the first stasimon (vv. 596—645).—still fresh in the minds of the audience.

693—705. Metres of the strophe:—

V. 693. ἔφριξ | ἔρωτ|ι, κ.τ.λ. iambic trimeter.

V. 694. ὦ ὦ πᾶν πᾶν| : a variety of dochmiac, (properly ⏑ – – – ⏑ –).

V. 695. ὦ πᾶν | πᾶν ἀλιτλαγετ|ᾶ Κύλλ||ανι|ᾶς χιονοκρ|ότου| : two Glyconic verses of spondee (or trochee)—choriambus—iambus.

V. 696. πέτραι|ᾶς ἄπο δοιμ||ᾶδος|

ἰὼ ἰὼ Πὰν Πὰν,
ὦ Πὰν Πὰν ἁλίπλαγκτε, Κυλλανίας χιονοκτύπου 695

φάνη|θ ὤ|: iambus and choriambus, followed by an iambic penthemimer.

Vv. 697, 8. θεῶν χόρευτοῖ | ἄνακ|τι | μα|: choriambus: iambic penthemimer.

Vv. 699, 700. νῦν τὰ κνῶδ|ι ἄρχ|ῆμ' | αὐτοδάκ|ῃ | ξύνων | τὰ|ψ | τε | : choriambus, iambus: trochee, choriambus: and iambic penthemimer.

V. 701. νῦν γὰρ ἔμοί | μέλει | χόρευσ|αι: choriambus: iambic penthemimer.

Vv. 702, 3. ἐκδρώσῃ δ|ὑπερ | πέλαγέων μολών | ἄνακ | ἀπόλλ|ων | : choriambus, iambus: dochmiac: iambic penthemimer.

V. 704. ὁ | δαλίος εὐ|γνώστος|: anacrusis: choriambus, spondee.

V. 705. ἔμοί | ξύνει|ῃ | δίκᾳ πάντ|ῃ εὐφ|ρών|: two iambic penthemimers.

693 ἔφριξα, κ. τ. λ.] 'I thrill with sudden rapture, I flutter overjoyed' ('sudden,' to render the aorist: cf. v. 536, *note*).—φρίσσειν, 'to shiver' with a strong emotion: cf. Lucr. III. 29, *His ibi me rebus quaedam divina voluptas Percipit atque horror.*

ἔρωτι.] Cf. Aesch. *frag.* 373, ἔφριξ' ἔρωτι τοῦδε μυστικοῦ τέλους.

ἀνεστόμαν.] Cf. Ar. *Av.* 1445,—where, Peisthetaerus having quoted the phrase 'ἀνεστερῶσθαι καὶ πεποτῆσθαι τὰς φρένας,' the Sycophant asks—λέγουσι τἆρα καὶ πτεροῦνται; ΠΕΙ. φήμ' ἐγώ· | ὑπὸ γὰρ λόγων ὁ νοῦς τε μετεωρίζεται | ἑπαίρεταί τ' ἀνόρωπος. Eur. *Suppl.* 89, φόβος μ' ἀναστρεοῖ: Soph. *O. T.* 487, πέτομαι δ' ἐλπίσιν: Apoll. Rhod. III. 724, ἀνέπτατο χάρματι θυμός.—*Form.* Some editors give ἀνεπτάμαν: cf. v. 282, προσέπτατο. Porson (*ad Med.* 1) observes that Attic writers used both πέτομαι and πέταμαι,—both ἐπτάμην and ἐπτόμην,—the authority of MSS. forming the only standard of appeal:—'recte igitur ἀνεπτόμαν edidit Brunckius in Soph. *Al.* 693 (ubi ἀνεπτόμην Suid., MS. C.C.C.Ox., in v. ἔφριξα) male προσέπτατο ibid. 282.'

694 Πάν.] Pan is invoked to come from his favourite Arcadian home; but he had also a special connexion with the home of the Salaminians who invoke him. The little island of Psyttalea (now Lipsokoutali), between Salamis and the mainland, was regarded as one of his chosen haunts —ἣν ὁ φιλόχορος | Πὰν ἐμβατεύει πουτίας ἀκτῆς ἔπι (Aesch. *Pers.* 450)—and on which the traveller Pausanias met with numerous images of the god, rudely carved in wood (ὡς ἕκαστον ἔτυχε ξόανα πεποιημένα, I. 36. 2). To Salaminians, therefore, he was an almost domestic deity. He was also the steady friend and ally of their kinsmen (vv. 202, 861) the Athenians. Herodotus narrates his encouraging appearance to the Athenian courier Pheiddipides shortly before the battle of Marathon (VI. 105); and a statue of Pan, dedicated after the victory, bore this couplet by Simonides (*frag.* 136, ed. Bergk): —τὸν τραγόπουν ἐμὲ Πᾶνα, τὸν Ἀρκάδα, τὸν κατὰ Μῆδων, | τὸν μετ' Ἀθηναίων, στήσατο Μιλτιάδης.

695 ἁλίπλαγκτε.] 'Sea-roaming.' Pan was not a sea deity, but might fitly be called ἁλίπλαγκτος in his character of a roving god, who often startled men by his sudden appearing: cf. Nonnus (circ. 500 A.D., author of the epic Διονυσιακά) XLVIII. 214, (Πὰν) ἀβάτοισιν ἐφ' ὕδασι κοῦφος ὁδίτης.—Hermann and others join ἁλίπλαγκτε φάνηθι, *i. e.* 'come to us over the sea,'—like ἔλθε κῶρε γένοιο, Theocr. XVII. 66, *venias hodierne*, Tibull. I. 7. 53. But the rhythm of the verse, which demands a slight pause after ἁλίπλαγκτε,—and the length of the interval which separates it from φάνηθι,—appear against this view.

Κυλλανίας...θεράπων.] Hor. *Od.*

πετραίας ἀπὸ δειράδος φάνηθ', ὦ
θεῶν χοροποιὸ' ἄναξ, ὅπως μοι
Νύσια Κνώσι' ὀρχήματ' αὐτοδαῆ ξυνὼν ἰάψῃς. 700
νῦν γὰρ ἐμοὶ μέλει χορεῦσαι.
Ἰκαρίων δ' ὑπὲρ πελαγέων μολὼν ἄναξ Ἀπόλλων

IV. 12. 11, (Pan) *cui pecus et nigri* (*i. e.* 'pine-clad') Colles Arcadiae *placent*,—Cyllene, Maenalus, Lycaeus.

699 θεῶν χοροποιὸ' ἄναξ.] 'O dance-making king of the gods,'—*i. e.* 'supreme among the gods in dancing,'—as Pindar (*frag.* 67) calls Pan χορευτὴν τελειότατον θεῶν. The poets often greeted the particular god whom they were addressing as *supreme* among the gods: *e.g.* Eur. *I. A.* 1522, Ἄρτεμις, θεῶν ἄνασσα. 'Apollinem Theocritus (XXV. 21) τελειότατον θεῶν,—Virgilius, *summum deorum*,—Homerus θεῶν ἄριστον praedicat' (Lobeck). The invocation of Pan as ἄναξ θεῶν harmonises so well with the enthusiasm of the ode, that the version just given seems better than taking θεῶν χοροποιὸς to mean ὁ θεῶν χορῶν ποιῶν,—*i. e.* fellow-dancer with the Nymphs and Satyrs, as an old Attic σκόλιον greets Pan, 'ὀρχηστὰ, Βρομίαις ὀναδὲ Νύμφαις' (Bergk *Poet. Lyr.* p. 1018).

ὅπως ... ἰάψῃς.] 'That in my company thou mayest fling fancy measures of Nysa or of Cnosus,'—measures lively as those danced in honour of Bacchus at Nysa or at Cnosus,—but αὐτοδαῆ, 'self-taught,'—'prompted by the fancy of the moment,'—as opposed to the νόμιμα ὀρχήματα of the solemn Dionysiac ritual.—The epithet αὐτοδαῆ qualifies and restricts the epithets Νύσια and Κνώσια by an idiom frequent in Greek poetry: *e.g.* Eur. *Or.* 621, ἐφλέγε δόμ' ἀνηφαίστῳ πυρί, 'she kindled the house with a fire,—but not of Hephaestus,'—*i. e.* the fire of *passion*: Aesch. *P. V.* 899, ἄτυρον ἄρδις,—'a goad—but forged on no anvil' (*i.e.* the gadfly's sting).

700 Νύσια.] 'The dances of Nysa'—such measures as the Satyrs and Nymphs dance with Dionysus on the ivy-clad slopes of Nysa his birthplace: cf. *Ant.* 1130, καὶ σε, (Βακχεῦ,) Νυσαίων ἀρῶν | κισσήρεις ὄχθαι χλωρά τ' ἀπὸ | πολυστάφυλος πέμπει. The mythical name Nysa was given to several different localities associated with the Dionysiac worship. There was a Nysa in the Panjáb—in Aethiopia—in Caria—in Thessaly—and in Boeotia.

Κνώσια.] 'The dances of Cnosus,'—such measures as are danced in honour of Dionysus at Cnosus in Crete,—an island associated with his worship through his bride Ariadne, daughter of Minos. Cf. *Il.* XVIII. 590, ἐν δὲ (on the shield of Achilles) χορὸν τοίχαλε τερπαλιωτὸν Ἀμφιγυήεις, | τῷ ἴκελον οἷόν ποτ' ἐν Κνωσῷ εὐρείῃ | Δαίδαλος ἤσκησε καλλιπλοκάμῳ Ἀριάδνῃ,—'a place for dances,' such as Daedalus had prepared for the dances in honour of Ariadne.

ἰάψῃς.] ἰάπτειν ὀρχήματα, *iactare saltationes*, 'to *fling* measures'—a compressed phrase for ἰάπτειν πόδας ἐν ὀρχήμασιν. This—the view of Hermann and Schneidewin—seems better than to render (1) 'impel' the dances—'set them going;' (2) or 'join'—'weave the dance'—as Lobeck takes it,—regarding ἰάπτω as a collateral form of ἅπτω, and comparing ἀύω, ἰαύω,—οὖλος, ἴουλος.

702 Ἰκαρίων ... πελαγέων.] The sea between Samos and Icaros (an island to the W. of Samos) was named 'Icarian' as early as Homer's time (πόντος Ἰκάριος, *Il.* II. 144).

Ἀπόλλων.] Apollo—invoked by the Chorus in their trouble (v. 187) as the Averter of evil (ἀποτρόπαιος)—is now to share in their joy as

ὁ Δάλιος εὔγνωστος
ἐμοὶ ξυνείη διὰ παντὸς εὔφρων. 705

ἀντιστροφή.

ἔλυσεν αἰνὸν ἄχος ἀπ' ὀμμάτων Ἄρης.
ἰὼ ἰώ. νῦν αὖ,
νῦν, ὦ Ζεῦ, παρᾶ λευκὸν εὐάμερον πελάσαι φάος
θοᾶν ὠκυάλων νεῶν, ὅτ' Αἴας 710
λαθίπονος πάλιν, θεῶν δ' αὖ
πάνθυτα θέσμι' ἐξήνυσ' εὐνομίᾳ σέβων μεγίστᾳ.

'the lord of festal mirth' (ἀγλαΐας ἀνάσσων, Pind. *frag.* 115).

704 ὁ Δάλιος.] Hor. *Od.* III. 4. 64, *Delius et Patareus Apollo.*

εὔγνωστος.] 'In visible presence.' Cf. *Il.* XX. 131, χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς.—The Scholiast is wrong in taking εὔγνωστος ξυνείη εὔφρων to mean ξυνείη φανερῶς εὔφρων, *favoris manifestus.*—*Form.* εὔγνωστος is another reading. Lobeck agrees with Hermann (*ad O.C.* 1360) that κλαυτός, *defletus*, may be distinguished from κλαυστός, *lacrimabilis*,—δακρυτός, *perdilus*, from δάκρυστος (Plut. *Alcib.* c. 3) ὁ σώζεσθαι οὐ δυνάμενος. Similarly, γνωτός, 'known,' γνωστός, 'knowable.' But the compound εὔγνωστος would practically mean the same thing as εὐγνώστος.

706 ἔλυσεν...Ἄρης.] 'The death-god has lifted the horror of despair from our eyes.' Ares was not only the god of war, but, in general, the power who deals sudden and violent death. While Ajax was at feud with gods and men, his Salaminian followers were not merely in sorrow on his account, but in fear for their own lives (v. 252). A horror of great darkness fell upon them; the shadow of the death-god took away the sunlight. But now Ares, who menaced, has released them (cf. v. 674); 'the white glory of good days' may return.

709 ὦ Ζεῦ.] Zeus is not invited, like Pan and Apollo, to vouchsafe his *presence*; the king of gods and men looks down from his distant heaven.

εὐάμερον φάος.] Cf. *O.C.* 716, εὐήμερος πλάτα: Eur. *Suppl.* 960, δυσαίων βίος.

πελάσαι...νεῶν.] For the genitive, cf. *Phil.* 1327, πελασθεὶς φύλακος: *Trach.* 17, πρὶν τῆσδε κοίτης ἐμπελασθῆναί ποτε.

710 θοᾶν ὠκυάλων νεῶν.] *Od.* VII. 34, νηυσὶ θοῇσι πεποιθότες ὠκείῃσι: Hes. *Theog.* 789, ἐκ πέτρης καταλείβεται ἠλιβάτοιο, | ὑψηλῆς: Theocr. VII. 15, λασίοιο, δασύτριχος... τράγοιο.—θοὴ ναῦς, *velox navis*, speaks of the ship as a thing of life,—*darting* over the sea: ὠκεῖα ναῦς, *celeris navis*, speaks of it rather as an expeditious conveyance, travelling so many knots an hour. It is in the epic manner to give these 'constant' epithets to the *stationary* fleet.

711 λαθίπονος.] *i. e.* forgets his grief respecting the award of the arms, the trouble on which he had 'brooded in his pause of many days from battle' (v. 195).

712 πάνθυτα θέσμι' ἐξήνυσε.] 'Has fulfilled the exact ritual of the gods'—lit., 'has performed the ordinances of the gods with all the due rites'—of καθαρμοί and θυσμοί: see v. 655, *note.*—ἐξήνυσεν is a hasty presumption from the fact that Ajax had departed ἐκ ἐξανδρίας (v. 692).

εὐνομίᾳ.] 'Conformity,'—attention to all the ceremonies which νόμος, sacred usage, enjoined.

πάνθ' ὁ μέγας χρόνος μαραίνει,
κοὐδὲν ἀναύδατον φατίσαιμ' ἄν, εὐτέ γ' ἐξ ἀέλπτων 715
Αἴας μετανεγνώσθη
θυμοῦ τ' Ἀτρείδαις μεγάλων τε νεικέων.

ΑΙΤΗΡΑΟΣ

ἄνδρες φίλοι, τὸ πρῶτον ἀγγεῖλαι θέλω,

714 πάνθ' ὁ μέγας χρόνος μαραίνει.] An echo of the reflection with which Ajax had opened his speech, v. 646.—Hermann and Lobeck give μαραίνει τε καὶ φλέγει, and assume that in the corresponding verse of the strophe (701) something has dropped out after χωρεῖσαι. A scholium on v. 713 says—τὰ ὑπὸ Αἴαντος διὰ πολλῶν εἰρημένα (vv. 646, 7) διὰ βραχέων ἐξῆλθεν. Hence, according to Lobeck, 'patet in antiquis exemplaribus utrumque verbum (*i. e.* μαραίνει τε καὶ φλέγει) scriptum fuisse'—since otherwise the epitome of φύει τε...καὶ...κρύπτεται (v. 647) would be incomplete. But the scholium seems too vague to be cited as definite evidence for the text: and the words πάνθ' ὁ μέγας χρόνος μαραίνει may fairly be termed an epitome of vv. 646, 7, since Ajax was dwelling more on Time the *destroyer* than on Time the *revealer*.

715 ἐξ ἀέλπτων.] *Ex insperato:* usually, ἐξ ἀέλπτου. Cf. ἐκ τοῦ προφανοῦς, 'openly:' ἐξ ἀπροσδοκήτου, 'unexpectedly,' &c.

716 μετανεγνώσθη.] A deponent form: cf. ἐμέμφθην, ἐνεθυμήθην.

717 Ἀτρείδαις.] For the dative cf. *Il.* I. 283, λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, 'I entreat (thee) to forgive Achilles thy grudge.' *Od.* XXI. 377, καὶ δὴ μεθίεν χαλεπεῦο χόλοιο| Τηλεμάχῳ.

719—1184. The ἐπεισόδιον τρίτον: cf. v. 201, *note.*—*Enter a* MESSENGER *from the Greek camp.*—[He comes on the stage by the side-door on the *left* hand of the spectators,—Ajax having made his exit (v. 692) by the side-door on their *right*. These entrances, according to the usage of the Greek theatre, were respectively assigned to arrivals from a distance and to arrivals from the neighbourhood of the scene. Ajax was going to the seashore close by; the Messenger comes from the more distant camp. —See Donaldson's *Theatre of the Greeks*, p. 233: cf. p. 291.]

719—814. *Messenger.* Friends, I would first announce that Teucer has come from his Mysian foray:—on approaching the chiefs' tent he was surrounded and upbraided by all the Greeks in concert, as the kinsman of the public enemy:—only the intercession of the elders restored peace. But say—where is Ajax?—*Cho.* Gone forth, obedient to a good impulse, to make his peace with the gods.—*M.* Then I am too late! Calchas has straitly charged Teucer that Ajax be not suffered to go abroad this day: during this day alone is Ajax threatened by the anger of Athene,—anger provoked by former words of pride. But if the man is gone from us, he lives not, or Calchas is not wise.—*Cho.* O unhappy Tecmessa, come and hear what things this man speaks.—(*Enter* TECMESSA.)—*M.* Teucer charges thee to restrain Ajax under shelter of the roof, nor to suffer that he go forth alone.—*Tec.* And where is Teucer, and wherefore bids he thus? —*M.* He is newly-returned; and forebodes that Ajax, if he thus go forth, will die.—*Tec.* Alas, whence the warning?—*M.* From Nestor's prescient son, who in this day's course portends life or death for

Τεῦκρος πόρευσιν ἄρτι Μυσίων ἀπὸ 720
κρημνῶν· μέσον δὲ προσμολὼν στρατήγιον
κευθάζεται τοῖς πᾶσιν Ἀργείοις ὁμοῦ.
στείχοντα γὰρ πρόσωθεν αὐτὸν ἐν κύκλῳ
μαθόντες ἀμφέστησαν, εἶτ' ὀνείδεσιν
ἤρασσον ἔνθεν κἄνθεν οὔτις ἔσθ' ὃς οὔ, 725
τὸν τοῦ μανέντος κἀπιβουλευτοῦ στρατοῦ
ξύναιμον ἀποκαλοῦντες, ὡς οὐκ ἀρκέσοι

Ajax.—*Τε.* Help me, friends, shelter my cruel fate,—away—some to bring Teucer, some to the western or to the eastward bays—seek out the steps of a man who is in haste to die.

720 Μυσίων.....κρημνῶν.] The Mysian Olympus or its neighbourhood, whither Teucer had gone on a foray (vv. 343, 564). Cf. Strabo XII. 4, οἱ περὶ τὸν Ὄλυμπον Μυσοί. The Μυσοί of Homer dwell only on the coast of the Hellespont, in what was afterwards Μυσία ἡ μικρά (*Il.* II. 858: X. 430: XIII. 5). In later times, 'Mysia' included the Troad, extending on the S. to the borders of Lydia,—on the E. to those of Bithynia and Phrygia, on which side the chain of Olympus formed part of its boundary.

721 μέσον στρατήγιον.] *Praetorium,*—σκηνὴ στρατηγίς (Paus. IV. 9)—the tent of Agamemnon, with that of Menelaus beside it (v. 49), in mid-camp (μέσον). In the space around it (περίστασις στρατηγίου, Polyb.) the council (βουλή) of chiefs was now sitting to discuss the crime of Ajax (v. 749),—while the λαοί were gathered around (ἀγορά). Cf. *Il.* VII. 382, τοὺς δ' εὗρ' ἐν ἀγορῇ Δαναοὺς θεράποντας Ἄρηος, | ἠὲ παρὰ πρύμνῃ Ἀγαμέμνονος.

722 κευθάζεται.] 'Is reviled,'—from κύθος, ὁ, 'reproach,'—a word mentioned by the Schol. *ad loc.* Cf. Aesch. *frag.* 89, οὗτοι γυναῖξὶ δεῖ κεθάζεσθαι.

723 πρόσωθεν.] The adverb appears to belong to στείχοντα:—'while he approached afar off.' The interposition of the words ἐν κύκλῳ seems against taking πρόσωθεν with μαθόντες.

724 ὀνείδεσιν...ἤρασσον.] 'Assailed' him with reproaches. Cf. v. 501, λόγοις ἰάπτων, *note: Phil.* 374, κἀγὼ χολωθεὶς εὐθὺς ἤρασσον κακοῖς | τοῖς πᾶσιν.—Schneidewin quotes Virg. *Aen.* IV. 447, *ambiguis hinc atque hinc vocibus heros Tunditur.*

725 οὔτις ἔσθ' ὃς οὔ.] Thuc. VII. 87, καὶ πεζὸς καὶ ῥῆσις καὶ οὐδὲν ὅ τι οὐκ ἀπώλετο. When οὐδεὶς-ὅστις-οὔ had come to be regarded as a single word, οὐδεὶς sometimes conformed itself to the case of ὅστις: *e.g.* Plato *Phaedo* p. 117 D, Ἀπολλόδωρος κλαίων καὶ ἀγανακτῶν οὐδένα ὅντινα οὐ κατέκλαυσε τῶν παρόντων, *unumquemque.*—Madvig *Synt.* § 105 *b* R.

726 τὸν ξύναιμον...ἀποκαλοῦντες.] 'Terming him *the kinsman of the maniac*'—τὸν being used, because the actual words of the Greeks were, 'ὁ τοῦ μανέντος ξύναιμος.' Eur. *Heracl.* 978, πρὸς ταῦτα 'τὴν θρασεῖαν' ὅστις ἂν θέλῃ | λέξει.

στρατοῦ.] Depending on the genitive ἐπιβουλευτοῦ. Cf. Thuc. I. 145, ὀλίγων ἕνεκα ἡμερῶν μισθοῦ δόσεως.—Elmsley, στρατῷ,—like Eur. *Med.* 478, ταύρων πυρπνόων ἐπιστάτην | ζεύγλαισι.

727 ἀποκαλοῦντες.] Calling *contemptuously.* Plato *Gorg.* p. 512 C, καὶ ὃν ἂν ἴδωσι ἀποκαλοῦσιν ἂν μηχανοποιόν: Dem. *de Fals. Leget.* p.

τὸ μὴ οὐ πέτροισι πᾶς καταξανθεὶς θανεῖν.
ὥστ' ἐς τοσοῦτον ἦλθον ὥστε καὶ χεροῖν
κολεῶν ἐρυστὰ διεπεραιώθη ξίφη. 730
λήγει δ' ἔριν δραμοῦσα τοῦ προσωτάτω
ἀνδρῶν γερόντων ἐν ξυναλλαγῇ λόγου.
ἀλλ' ἡμὶν Αἴας ποῦ 'στιν, ὡς φράσω τάδε;
τοῖς κυρίοις γὰρ πάντα χρὴ δηλοῦν λόγον.

ΧΟΡΟΣ

οὐκ ἔνδον, ἀλλὰ φροῦδος ἀρτίως, νέας 735

439, βάρβαρόν τε γὰρ πολλάκις καὶ ἀλλόστορα τὸν Φίλιππον ἀποκαλῶν ἐδημηγόρει. See Mr Shilleto's note in his edition of this Speech, p. 418, § 274:—'I am only aware of two passages where ἀποκαλῶν is used in a good sense: one furnished by Lennep (who on Phalar. p. 198, 199. has discussed the word) from Plutarch T. II. p. 776 E,—the other occurs in Aristot. II. Nic. Ethic. 9. =9, 7. καὶ γὰρ ἡμεῖς ὅτὲ μὲν τοὺς ἐλλείποντας ἐπαινοῦμεν καὶ πράους φαμὲν· ὅτὲ δὲ τοὺς χαλεπαίνοντας ἀνδρώδεις ἀποκαλοῦμεν.'

ὡς οὐκ ἀρκέσοι.] '(Saying) that he should not save himself from dying,' &c. The clause ὡς οὐκ ἀρκέσοι depends on ἀναλδεῶν ἤρασσον, = ἀναιδίζοντες ἔλεγον. For the tense of ἀρκέσοι cf. v. 313, φανοίην, *note*.

728 τὸ μὴ οὐ.] Cf. v. 540, *note*. —Madvig *Synt.* § 156 R 4.

πέτροισι.] Cf. v. 252, λιθόλευστον Ἄρη, *note*.

πᾶς.] Cf. v. 275, *note*.

729 ὥστ' ἐς τοσοῦτον ἦλθον, κ.τ.λ.] Thus in the *Iliad* (I. 190) the quarrel between Agamemnon and Achilles had reached the point when Achilles was doubting—ἠ ὅγε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ τοὺς μὲν ἀναστήσειεν, ὁ δ' Ἀτρείδην ἐκπαίζοι, | ἠὲ χόλον παύσειε—when Athene interposed to restrain Achilles, and Nestor (vv. 254—285) to pacify Agamemnon.

730 κολεῶν.....ξίφη.] 'Swords plucked from sheaths were drawn in men's hands.'—The swords διεπεραιώθη κολεῶν, 'were drawn through (and out of) their sheaths,' ἐρυστά 'by a quick, sharp pull.' Swords drawn leisurely from the scabbard might be said διαπεραιοῦσθαι: the angry hastiness of the action is brought out by ἐρυστά.

731 δραμοῦσα τοῦ προσωτάτω.] The genitive is partitive,—lit. 'having trespassed upon the domain of what is extreme,' *i. e.* 'having run somewhat to the furthest.' Cf. ἰέναι τοῦ πρόσω (Xen. *Anab.* I. 3. 1), lit. 'to enter upon the ground before one,' *i. e.* 'to go forwards.' Madvig *Synt.* § 51 *d*.

732 ἀνδρῶν...λόγου.] ξυναλλαγὴ λόγου ἀνδρῶν, lit. 'the word-mediation' (reconciling words) of the elders. For the double genitive cf. v. 309, *note*.

ἐν.] 'By means of.' *Phil.* 602, τί δ' ἐν δόλῳ δεῖ μέλλον ἢ πείσας τινὰ ἄγειν; Eur. *Helen.* 1132, ἐν δορὶ καὶ πετρίναις | μιναῖον ἐκπτύσωντες.

733 ἡμίν.] For the dative cf. v. 39.

734 τοῖς κυρίοις.] The plural for the singular is sometimes used when the reference is general or mysterious: *e. g.* Aesch. *Cho.* 47, δεσποτῶν θανάτοισιν,—(alluding to the death of Agamemnon:) Eur. *Her.* 403, χθὼν τοκεῦσιν εἰκάτοις θυμουμένοις,—*i. e.* μητρί.

735 νέας βουλάς, κ.τ.λ.] 'Having married gentler thoughts to wiser ways.'—νέας βουλαί, the new *princi-*

βουλὰς νέοισιν ἐγκαταζεύξας τρόποις.

ΑΙΓΙΑΛΟΣ

ἰοὺ ἰού.
βραδεῖαν ἡμᾶς ἄρ' ὁ τήνδε τὴν ὁδὸν
πέμπων ἔπεμψεν, ἢ 'φάνην ἐγὼ βραδύς.

ΧΟΡΟΣ

τί δ' ἐστὶ χρείας τῆσδ' ὑπεσταλμένον; 740

ΑΙΓΙΑΛΟΣ

τὸν ἄνδρ' ἀπηύδα Τεῦκρος ἔνδοθεν στέγης
μὴ 'ξω παρήκειν, πρὶν παρὼν αὐτὸς τύχοι.

ΧΟΡΟΣ

ἀλλ' οἴχεταί τοι, πρὸς τὸ κέρδιστον τραπεὶς
γνώμης, θεοῖσιν ὡς καταλλαχθῇ χόλου.

ΑΙΓΙΑΛΟΣ

ταῦτ' ἐστὶ τἄπη μωρίας πολλῆς πλέα, 745

πλεῖν of piety towards the gods and deference to rulers which Ajax has adopted (v. 666): νέοι τρόποι, the new *conduct* on which he seems to have entered, in setting forth to propitiate Athene. For the form of the phrase cf. Cic. *ad Fam.* IV. 6, *ad novos casus temporum novas consiliorum rationes accommodare.*

736 ἐγκαταζεύξας.] Cf. Pind. *N.* I. 7, ἔργμασιν νικαφόροις ἐγκάμιον ζεῦξαι μέλος, 'to *marry* strains of praise to deeds of fame.'

738 βραδεῖαν...βραδύς.] *i. e.* Either it was already too late when I was sent on this mission, or I have arrived too late.

ἡμᾶς.....πέμπων ὁδόν.] Eur. *Bacch.* 827, ΑΙ. ἐγὼ στελῶ σε...ΠΕ. τίνα στολήν;—Madvig *Synt.* § 25.

740 τί δ'.....ὑπεσταλμένον;] 'And wherein has thy urgent mission been disappointed?' lit. 'what part of this need (this urgent business) has been stinted (scantily performed)?' Cf. Aesch. *Pers.* 491, ὑπεστανισμένοις | βοῦς.

χρείας.] In χρεία the literal sense of 'need' is more prominent than in χρέος, χρῆμα, which often mean merely *negotium*, a matter of business.

741 ἀπηύδα μὴ...παρήκειν.] *i. e.* gave him a prohibitory command (ἀπηύδα) not to come out. Cf. *O. T.* 236, τὸν ἄνδρ' ἀπαυδῶ τόνδε...μήτ' εἰσδέχεσθαι μήτε προσφωνεῖν τινά: Xen. *Cyr.* I. 4. 14, Ἀστυάγης ἀπηγόρευε μηδένα βάλλειν.—Madvig *Synt.* § 210.

742 ἔξω παρήκειν.] 'Pass forth abroad.' In παρέρχομαι, παριέναι, παρήκειν, παρά conveys the notion of going *into the presence* of others: hence either 'to enter' (a house), or 'to go forth into public.'

743 οἴχεται.] 'He is gone.' The speaker unconsciously uses an ominous word.

744 καταλλαχθῇ χόλου.] For the genitive depending on the notion of *desisting from*, cf. Eur. *Med.* 896, διαλλάχθηθ' ἅμα | τῆς πρόσθεν ἔχθρας.—Madvig *Synt.* § 57 *b*.

εἴπερ τι Κάλχας εὖ φρονῶν μαντεύεται.

ΧΟΡΟΣ

ποῖον; τί δ' εἰδὼς τοῦδε πράγματος πέρι;

ΑΙΓΙΑΛΟΣ

τοσοῦτον οἶδα καὶ παρὼν ἐτύγχανον.
ἐκ γὰρ συνέδρου καὶ τυραννικοῦ κύκλου
Κάλχας μεταστὰς οἷος Ἀτρειδῶν δίχα 750
ἐς χεῖρα Τεύκρου δεξιὰν φιλοφρόνως
θεὶς εἶπε κἀπέλεκηψε παντοίᾳ τέχνῃ
εἴρξαι κατ' ἦμαρ τοὐμφανὲς τὸ νῦν τόδε
Αἴαντ' ὑπὸ σκηναῖσι μηδ' ἀφέντ' ἐᾶν,

746 εὖ φρονῶν] = ὀρθῶς φρονῶν: cf. v. 1252, οἱ γὰρ φρονοῦντες εὖ κρατοῦσι παντεχοῦ: Aesch. *P. V.* 395, κέρδιστον εὖ φρονοῦντα μὴ δοκεῖν φρονεῖν, 'it is best to be thought foolish when one is really wise.' But in a different sense in *Il.* I. 73 (Calchas), εὖ φρονέων ἀγορήσατο, 'spoke with kindly purpose.'

747 τοῦδε πράγματος πέρι;] *i. e.* 'What special knowledge authorised Calchas to deny that a present reconciliation with Athene is τὸ κέρδιστον for Ajax?' The question is answered at v. 756. Schneidewin conjectured πάρει,—referring πράγματος to the prediction of Calchas.

748 τοσοῦτον...ἐτύγχανον.] 'Thus much I know, and to thus much was witness:'—τοσοῦτον, in the sense of μέχρι τούτου, belonging to παρὼν ἐτύγχανον as well as to οἶδα.

749 γάρ.] Cf. v. 285, *note*.

συνέδρου καὶ τυραννικοῦ.] 'The circle of councillors and chiefs' = κύκλος τῶν συνεδρευόντων βασιλέων,—the Homeric βουλή. Homer represents the Greek fleet as drawn up semicircularly on the strand of a small bay. Over against the ships of Odysseus, which were stationed at the middle point (*Il.* XI. 8), a space was kept clear for assemblies and for the administration of justice; here also stood the public altars of the camp: *Il.* XI. 805, κατὰ νῆας Ὀδυσσῆος θείοιο...ἵνα σφ' ἀγορή τε θέμις τε | ἦεν, τῇ δὴ καί σφι θεῶν ἐτετεύχατο βωμοί.

750 οἷος Ἀτρειδῶν δίχα.] Cf. v. 464.

752 παντοίᾳ τέχνῃ.] To be taken with εἴρξαι, rather than with ἐπέσκηψε: see Her. I. 112, ἔχρῆζε μηδεμίῃ τέχνῃ ἐκθεῖναι μιν.

753 εἴρξαι.] According to the usual distinction that εἴργειν = 'to shut out,' εἴργειν 'to shut in,' Hermann and Lobeck are right in giving εἴρξαι here. Lobeck shews at length that εἴργειν and εἴργειν are pretty regularly distinguished in good Greek. Thus in Philip's Letter *ap.* Demosth. p. 159. 2, τὸν ἀδικούμενον εἴρξατε δίκαι μέφαν· but presently, p. 159. 4, ὥστε μυστηρίων μὲν εἴργειν αὐτούς. In Eur. *Helen.* 288, τὸ δ' ἔσχατον τοῦτ', εἰ μέλοιμεν ἐς πάτραν | κλῆθροις ἂν εἰργοίμεσθα,—the sense is, 'barred out of every house,'—not 'imprisoned.' And so εἱργμός always: εἱρκτή rarely, and not in good writers.

ἦμαρ τοὐμφανές, κ. τ. λ.] 'This present day that shines:' cf. v. 856, ἡμέρας τὸ νῦν σέλας. The explicit phrase marks an anxious warning: cf. v. 741, ἀτῴδα—ἐνδοθεν στέγης | μὴ 'ξω παρείκων.

εἰ ζῶντ' ἐκεῖνον εἰσιδεῖν θέλοι ποτέ. 755
ἐλᾷ γὰρ αὐτὸν τῇδε θἠμέρᾳ μάνη
δίας Ἀθάνας μῆνις, ὡς ἔφη λέγων.
τὰ γὰρ περισσὰ κἀνόνητα σώματα
πίπτειν βαρείαις πρὸς θεῶν δυσπραξίαις
ἔφασχ' ὁ μάντις, ὅστις ἀνθρώπου φύσιν 760
βλαστὼν ἔπειτα μὴ κατ' ἄνθρωπον φρονῇ.
κεῖνος δ' ἀπ' οἴκων εὐθὺς ἐξορμώμενος
ἄνους καλῶς λέγοντος ηὐρέθη πατρός.
ὁ μὲν γὰρ αὐτὸν ἐννέπει, τέκνον, δόρει

756 τῇδε θἠμέρᾳ.] The only other example in the Tragedians of this crasis is *O. T.* 1283, νῦν δὲ τῇδε θἠμέρᾳ | στενάγμοι. It also occurs once in Ar. *Av.* 1071, τῇ δὲ μέντοι θἠμέρᾳ.—τῇδ' ἐν ἡμέρᾳ τῇδ' ἐν ἡμέρᾳ have been conjectured.

757 ὡς ἔφη λέγων.] 'As he rehearsed:' lit., 'as he said in the course of his statement.' Cf. Her. III. 156 (where Zopyrus presents himself to the Babylonians and relates his ill-treatment by Darius),—'νῦν τε,' ἔφη λέγων ('his story ran'), 'ἐγὼ ὑμῖν ἥκω μέγιστον ἀγαθόν.' Again Her. v. 36 (Hecataeus has been giving an exposition of his views to the Ionian leaders), Ἕλλησι μέν νυν οὐδαμῶς ἔφη λέγων ('he went on to say') ἀνορθοῦν ἀνάμενον τοῦτο. Such phrases as εἶπε φωνῶν (Aesch. *Ag.* 196, 'he lifted up his voice and said')—ἔφη δημηγορῶν, κ. τ. λ., —are evidently different from ἔφη λέγων.

758 περισσὰ κἀνόνητα σώματα.] 'Luxuriant and unprofitable lives:' cf. v. 1077, κἂν τις σῶμα γαυνήσῃ μέγα, κ.τ.λ.: v. 129, μεθ' ὄγκου ἄρῃ.—περισσά, 'overgrown,' 'swoln with too much prosperity:' ἀνόνητα, 'lost, through pride, to the service of the gods and to helpful relations with men.' Cf. Her. VII. 10, ἀρᾷς τὰ ὑπερέχοντα ζῶα ὑπὸ κεραυνοῦ ὁ θεός; The var. lect. ἀνόητα is appropriate, but less forcible than ἀνόνητα, which gives the *reason* why overgrown greatness is struck down by the gods. Schneidewin's conjecture λήματα for σώματα appears unnecessary.

760 ὅστις, κ.τ.λ.] The antecedent to ὅστις is ἕκαστόν τινα, implied in σώματα. Cf. *Ant.* 705, ὅστις φρονεῖν ...μόνος δοκεῖ..., οὗτοι...ὤφθησαν κενοί: Xen. *Cyr.* VII. 4. 5, ἢν...ἀδικεῖν τις ἐπιχειρῇ, τούτοις Κῦρός τε καὶ ἡμεῖς πολέμιοι ἐσόμεθα.—Madv. *Synt.* § 99 *d*.

φύσιν.] Cognate accus., = βλαστὼν βλαστών. Cf. *Trach.* 1062, θῆλυς φύσει κοὐκ ἀνδρὸς φύσιν: *Il.* XI. 241, κεκμήσατο χάλκεον ὕπνον: Arist. *Rhet.* I. 2. 9, χαίρειν ἡδονήν.

761 φρονῇ.] Cf. *O. C.* 395, γέροντα δ' ὀρθοῦν φλαῦρον ἐς νέον τέσῃ: Eur. *Ion* 855, δοῦλος ἔστις ἐσθλὸς ᾖ.—Madv. *Synt.* § 125 R 2.

762—779. The Messenger is now reporting the actual words of Calchas: cf. v. 780, τοσαῦθ' ὁ μάντις εἶπε.

763 ἄνους...πατρός.] πατρὸς καλῶς λέγοντος (genitive absolute) ἄνους ἐφάνη.

764 αὐτὸν ἐννέπει.] The accusative, since ἐννέπει = προσφωνεῖ: cf. *Il.* XII. 210, Δὴ τότε Πουλυδάμας θρασὺν Ἕκτορα εἶπε παραστάς: *Phil.* 1065, μή μ' ἀντιφώνει μηδέν.

τέκνον, δόρει, κ.τ.λ.] Odysseus, in the *Iliad* (IX. 252), reminds Achilles of the parting advice of Peleus, 'ὅτε σ' ἐκ θθίης Ἀγαμέμνων πέμψε:'—Τέκνον ἐμόν, κάρτος μὲν Ἀθηναίη τε καὶ Ἥρη | δώσουσ' αὐτ' ἀθλοισι· σὺ δὲ μεγαλήτορα θυμὸν | ἴσχειν ἐν στήθεσσι· φιλοφροσύνη γὰρ ἀμείνων.

βούλου κρατεῖν μὲν, σὺν θεῷ δ' ἀεὶ κρατεῖν. 765
ὁ δ' ὑψικόμπως κἀφρόνως ἠμείψατο,
πάτερ, θεοῖς μὲν κἂν ὁ μηδὲν ὢν ὁμοῦ
κράτος κατασταθήσαιτ'· ἐγὼ δὲ καὶ δίχα
κείνων πέποιθα τοῦτ' ἐπισπάσειν κλέος.
τοσόνδ' ἐκόμπει μῦθον. εἶτα δεύτερον 770
δίας Ἀθάνας, ἡνίκ' ὀτρύνουσά νιν

δόρει.] The usual form in the Attic poets, *e.g.* Ar. *Pax* 357, ὃς Λύκειον κἀν Λυκείου σὺν δόρει σὺν ἀσπίδι: but δορί is admitted in lyric passages, *e.g.* Aesch. *Ag.* 111, πέμπει ξὺν δορὶ καὶ χερὶ πράκτορι.

765 σὺν θεῷ.] 'With the help of the god.' Cf. v. 779. The phrase σὺν θεῷ or θεοῖς often means in a general sense, 'with the gods on one's side,'—'under favour of the gods.' Cf. *Il.* XXIV. 430, πέμψον δέ με, σὺν γε θεοῖσιν,—'escort me,—that is, if the gods are willing:' Eur. *Med.* 625, ξὺν θεῷ δ' εἰρήσεται,—'under favour of the gods be it said.'

767 θεοῖς ὁμοῦ = σὺν θεοῖς.

ὁ μηδὲν ὤν.] Cf. v. 1281, ὅτ' οὐδὲν ὢν τοῦ μηδὲν ἀντέστης ὕπερ.—Two other forms of the phrase occur: (1) ὁ μηδείς: v. 1114, οὐ γὰρ ἥξιον τοὺς μηδένας.—(2) τὸ μηδέν (of a *person*): *Track.* 1107, κἂν τὸ μηδὲν ᾖ.

768 καὶ δίχα κείνων.] Homer, too, ascribes to Ajax this vein of self-confidence,—but under a different aspect. It is not, as here, the impious presumption which scorns to invoke the divine favour. Rather it is the courageous self-reliance of one who regards Zeus as the declared enemy of the Greeks, and exhorts them, since the gods refuse aid, to aid themselves:—*Il.* XVII. 629, 'by this time a fool might see that father Zeus gives the triumph to the Trojans:—ἀλλ' ἄγετ', αὐτοί περ φραζώμεθα μήτιν ἀρίστην.'—The pagan ideal of consummate arrogance comprised *outspoken* defiance of the gods. Thus the Locrian Ajax φῇ δ' ἀέκητι θεῶν φυγέων μέγα λαῖτμα θαλάσσης (*Od.* IV. 504). Thus Capaneus boasted that he would take Thebes, Διός τε θέλοντος καὶ μὴ θέλοντος (Aesch. *Theb.* 422). Thus Mezentius was the declared *Contemptor divom* (Aen. VII. 648).

769 ἐπισπάσειν κλέος.] 'To bring this glory upon my head.' Aesch. (*Pers.* 479) has the active ἐπισπᾶν in the sense of 'bringing' on,—τοσόνδε πλῆθος πημάτων ἐπέσπασεν. In the sense of *gaining*, the middle ἐπισπᾶσθαι is usual: Her. III. 72, ἵνα τι... ἐπισπάσωνται κέρδος: Polyb. III. 98. 20, ἵφη...τὴν παρ' αὐτῶν εὔνοιαν ἐπισπάσεσθαι. Cf. Plato *Gorg.* p. 465 B, ἀλλότριον κάλλος ἐφελκομένους, 'striving to acquire' artificial beauty.

770 μῦθον.] Often in a contemptuous sense: cf. Eur. *Andr.* 744, τοὺς σοὺς δὲ μύθους ῥᾳδίως ἐγὼ φέρω.

771 δίας Ἀθάνας, κ.τ.λ.] 'Then once again, in answer to divine Athene,—what time she bade him, &c.,—spake he in that hour a dread speech...' It has just been related how Ajax slighted the counsel *of his father*. The second instance of his pride was intended to have been prefaced by a sentence in this form, —εἶτα δεύτερον δίας Ἀθάνας (ὥσπερ πρότερον πατρός)—ἡνίκα ὀτρύνουσά νιν ἠύδᾶτο, κ.τ.λ., — ἠτίμασε τὴν παραίνεσιν. But for ἠτίμασε τὴν παραίνεσιν is substituted ἀντιφωνεῖ δεινὸν ἔπος,—equivalent in sense, but leaving δίας Ἀθάνας without a definite syntax. This view seems more probable than (1) that of Hermann, Lobeck, and Schneidewin, who make Ἀθάνας, ἡνίκα ηὐδᾶτο an anacolouthon for Ἀθάνας αὐδωμένης: (2) Bernhardy's, who makes Ἀθάνας depend on ἔπος, 'a

ἡνίδατ' ἐπ' ἐχθροῖς χεῖρα φοινίαν τρέπειν,
τότ' ἀντιφωνεῖ δεινὸν ἀρρηκτόν τ' ἔπος
ἄνασσα, τοῖς ἄλλοισιν Ἀργείων πέλας
ἴστω, καθ' ἡμᾶς δ' οὔποτ' ἐκρήξει μάχη. 775
τοιοῖσδέ τοι λόγοισιν ἀστεργῆ θεὸς
ἐκτήσατ' ὀργήν, οὐ κατ' ἄνθρωπον φρονῶν.
ἀλλ' εἴπερ ἔστι τῇδε θήμέρᾳ, τάχ' ἂν

speech about Athene,' like ὄμνυε θεῶν: (3) the view that Ἀθήνας depends on ἀντιφωνεῖ as = ἐναντίον λέγει.

772 ἡνίδατο.] For the middle ἀΐδεσθαι, cf. *Phil.* 130, Aesch. *Eum.* 287: *Cho.* 144, ἐξαΐδωμεν: and see v. 511, *note*.

773 τότε.] 'In that hour,'—emphatic, claiming attention for the coming ἔπος: cf. *El.* 35, χρῆ μοι τοιαῦθ' ὁ Φοῖβος ἐν τοίοιν τάχα'—'ἐστιν αὐτόν,' κ. τ. λ.: *Phil.* 465, ἐστιν' ἐν θεοῖς | ...εἴκω, τηνικαῦθ' ἁμαίνεσθαι: *O. C.* 437, ὅν' ἥδη τῶν ὁ μάχθος ἦν πάντων,...τὸ τηνίκ' ἥδη... ἥλωνό μ' ἐκ γῆς.

774 τοῖς ἄλλοισιν Ἀργείων.] Either τοῖς ἄλλοις Ἀργείοις or τοῖς ἄλλοις τῶν Ἀργείων would have been more usual. Cf. *Phil.* 304, τοῖσι σώφροσιν βροτῶν.—It would be possible to render,—'stand near the Greeks, in the interest of the rest' (τοῖς ἄλλοις being a dat. commodi): but the meaning is clearly τοῖς ἄλλοις τῶν Ἀργείων. For πέλας (like ἐγγύς) with dat. instead of genitive, cf. Aesch. *Suppl.* 204, θλοῦν' ἐν ἥδη σοὶ πέλας θρόνοις ἔχων.

775 καθ' ἡμᾶς...μάχη.] 'Where stand I and mine, the storm of fight can never burst:' *i. e.* 'on that part of the Greek line where I and my Salaminians are posted the *fury* of battle can never break forth. No opposition which the enemy can offer to *us* will suffice to occasion serious fighting.' This—the only sense which the words will bear—is scarcely satisfactory. We might conjecture ἐκρήξει, *nunquam* irrumpet *hostis*.—ἐκρήξει: the metaphor is from a storm bursting in fury: cf. Arist. *Mdeov.* II. 18. 14, ἐκρήξας ἄνεμος: *Il.* XX. 55, σύμβαλον, ἐν δ' αὐτοῖς ἔμβα ῥήγνυτο βαρείαν.—It is impossible that οὔποτ' ἐκρήξει μάχη should mean, as Lobeck takes it,—'the enemy will never break our line.' The use, in that sense, of ῥήξει *passim* and of παραρρηγνύναι in Thuc. IV. 96 proves nothing for ἐκρήξει, which can mean nothing but *erumpet*.—(The proposed emendation οὔτοι σοῦ χρήξει is a more violent remedy than the difficulty of the vulgate warrants.)

καθ' ἡμᾶς.] 'Over against us,' 'on our part of the line.' Cf. Xen. *Cyr.* VII. I. 16 (the commander of a battalion reporting to Cyrus, whose army is drawn up for battle), τὰ μὲν καθ' ἡμᾶς ἐμοιγε δοκεῖ, ὦ Κῦρε, καλῶς ἔχειν· ἀλλὰ τὰ πλάγια λυπεῖ με: 'as regards our own part of the line, I am satisfied: but I feel uneasy about our flanks.' Dionys. Hal. *Antt.* III. 24. 483, οἱ κατὰ φυλακὴν τεχθέντες, *qui in acie Fidenatibus oppositi erant*.

776 τοιοῖσδέ τοι.] 'By such vaunts it was...' Hermann has restored τοι for τοῖς both here and in *El.* 608, ἀλλ' ἐν τοι κακοῖς.

777 οὐ κατ' ἄνθρωπον.] Cf. *Ant.* 768, φρονεῖτο μεῖζον ἢ κατ' ἀνθρ' ἐλπίς.—The phrase οὐ κατά always means, 'greater, higher than:' cf. Thuc. II. 62, οὐ κατὰ τὴν τῶν οἰκιῶν καὶ τῆς γῆς χρείαν, ὃν μεγάλων νομίζετε ἀστερήσεσθαι, αὐτῇ ἡ ἀπόλαυσις φαίνεται, 'this power appears incomparably more precious than the enjoyment of your houses and land.'

778 ἔστι]=ἔῃ: cf. v. 783.

γενοίμεθ' αὐτοῦ σὺν θεῷ σωτήριοι.
τοσαῦθ' ὁ μάντις εἰφ'· ὁ δ' εὐθὺς ἐξ ὅδρας 780
πέμπει με σοὶ φέροντα τάσδ' ἐπιστολὰς
Τεῦκρος φυλάσσειν. εἰ δ' ἀπεστερήμεθα,
οὐκ ἔστιν ἀνὴρ κεῖνος, εἰ Κάλχας σοφός.

ΧΟΡΟΣ

ὦ δαΐα Τέκμησσα, δύσμορον γένος,
ὅρᾳ μολοῦσα τόνδ' ὁποῖ' ἔπη θροεῖ. 785

779 σὺν θεῷ.] Calchas, priest and seer, is careful himself to shun the impiety which he had recorded of Ajax. Cf. v. 765, *note*.

780 ὁ δ'...Τεῦκρος.] *Phil.* 371, ὁ δ' εἶπ', (Ὀδυσσεύς, πλησίον γὰρ ἦν κυρῶν,)—καὶ παῖ, κ.τ.λ.

εὐθὺς ἐξ ὅδρας.] 'Quitting the council straightway.' Calchas, in order to speak with Teucer, withdrew from the circle of the council (v. 750); and they were now standing apart from it. In the literal sense, therefore, Teucer did not go ἐξ ὅδρας. Still, as a member of the council, he might be said to go ἐξ ὅδρας when, in order to find a messenger, he left the neighbourhood of the spot where it was sitting. But why did he not carry the message himself? He probably returned to the council in order to defend Ajax. When it rose, he began a personal search for him, and while thus engaged learnt the tidings of his death (v. 995). Teucer apprehended,—not the suicide of Ajax,—but a collision between his kinsmen and the Greeks: to prevent this, the message would suffice. The dramatic interest gains by the recital, at full length and in a formal ἀγγελικὴ ῥῆσις, of the prophet's hopes and fears.—The words εὐθὺς ἐξ ὅδρας might also mean—'immediately after the sitting'—'as soon as the council rose.' But it is inconceivable that Teucer should have awaited that event before sending a message fraught with life or death.

782 φυλάσσειν.] (*Haec mandata*) *observanda*. For the infin., cf. Thuc. II. 4, (οἱ Θηβαῖοι) παρέδοσαν σφᾶς αὐτοὺς τοῖς Πλαταιεῦσι χρῆσασθαι ἅ, τι ἂν βούλωνται: Ar. *Nub.* 440, τοιοῦτό τ' ἐμὲ σῶμ' αὐτοῖσιν | παρέχω τύπτειν.—Madvig *Synt.* § 148 *b*.

ἀπεστερήμεθα.] Schol., τῶν ἐντολῶν δηλονότι, ἤγουν τῆς φυλακῆς τοῦ Αἴαντος: *i. e.* 'if we have been robbed of our charge.'—(Wakefield conj. ἀφεστερήμεθα.)

783 εἰ Κάλχας σοφός.] Cf. v. 746. For the double protasis, εἰ ἀπεστερήμεθα...εἰ Κάλχας σοφός, cf. Plato *Phaedo* p. 67 E, εἰ γὰρ διαβέβληται μὲν παντάχῃ τῷ σώματι,... τούτου δὲ γιγνομένου εἰ φοβοῖντο καὶ ἀγανακτοῖεν, οὐ πολλὴ ἂν ἀλογία εἴη, εἰ μὴ ἀσμένοι ἐκεῖσε ἴοιεν; So Soph. *El.* 583.

784 δαΐα.] The Doric and Attic form δάϊος, and not the Epic δήϊος, was probably always used by the Tragedians. In Aesch. *Ag.* 542 δῄων, in the sense of 'enemies,' is usually read, but is not certain. There is no other instance of the word, as meaning 'hostile,' in senarii; for in Aesch. *Theb.* 267, στέψω πρὸ ναῶν is now read in place of λάφυρα δῄων.

δύσμορον γένος.] 'Ill-fated being.' Cf. *Il.* VI. 180, ἢ δ' ἄρ' ἔην θείων γένος, οὐδ' ἀνθρώπων: Pind. *N.* V. 80, κείνου ἀμέστορον ἔθνος, 'his blood-relation' (Pytheas): Catullus 61. 2, *Uraniae genus, Hymen*.

785 ὁροῦ.] Cf. v. 67, *note*.

ξυρεῖ γὰρ ἐν χρῷ τοῦτο μὴ χαίρειν τινά.

ΤΕΚΜΗΣΣΑ

τί μ' αὖ τάλαιναν, ἀρτίως πεπαυμένην
κακῶν ἀτρύτων, ἐξ ὕδρας ἀνίστατε;

ΧΟΡΟΣ

τοῦδ' εἰσάκουε τἀνδρὸς, ὡς ἥκει φέρων
Αἴαντος ἡμῖν πρᾶξιν ἣν ἤλγησ' ἐγά. 790

ΤΕΚΜΗΣΣΑ

οἴμοι, τί φῄς, ἀνθρωπε; μῶν ὀλώλαμεν;

ΑΓΓΕΛΟΣ

οὐκ οἶδα τὴν σὴν πρᾶξιν, Αἴαντος δ' ὅτι,
θυραῖος εἴπερ ἐστὶν, οὐ θαρσῶ περί.

786 ξυρεῖ ἐν χρῷ.] 'Touches in the quick;'—παροιμία ἐπὶ τῶν ἐπιπονόντων πραγμάτων, according to the Scholiast. Cf. Her. IV. 175, κείροντες ἐν χροΐ, 'shaving close;' Thuc. II. 84, ἐν χρῷ δεῖ παραπλέοντες.—For the form χρῷ instead of χρωτί, cf. γίλῳ, *Od.* XVIII. 100: ἔρῳ, *ib.* 212: ἐν φῷ, (for φωτί, dat. of φῶς, 'light,') Eur. *frag. Melanger.* (quoted in the Etym. Magn. p. 803. 46). Lobeck observes that all such forms should be written with the iota subscript, as they represent an old mode of declension which omitted the consonant τ.

μὴ χαίρειν τινά] = ὥστε μή,—the infin. expressing the result: cf. Thuc. II. 69, Φωκαίων φυλακὴν εἶχε, μήτ' ἐπιπλεῖν ἐκ Κορίνθου μηδένα μήτ' ἐσπλεῖν.—Madvig *Synt.* § 164.

787 τί μ' αὖ, κ.τ.λ.] Tecmessa,—who at the desire of Ajax (684) had withdrawn into the tent (v. 692),—now returns, with Eurysaces (v. 809).

788 ἀτρύτων.] Cf. Aesch. *Cho.* 330, ἀτρίπτοις ἄτα.

790 πρᾶξιν.] 'Plight.' *Trach.* 294, ἀνῆρε φόνιχθ' | πλέονα πρᾶξιν: Aesch. *P. V.* 714, πέφραδ' εἰσιδοῦσα πρᾶξιν Ἰοῦς.

ἤλγησα.] Cf. v. 536, *note:* v. 693.

792 οὐκ οἶδα, κ.τ.λ.] Tecmessa had inquired—as if she were speaking to the friendly Chorus—'can it be that "we" are lost?'—the first person plural (as at v. 269) expressing the identity of interests between Ajax and his friends. But the stranger, who does not enter into the meaning of the 'we,' coldly replies: 'I know not of *thy* case, but only that, if Ajax be abroad, I am ill at ease for *him*.'

Αἴαντος δέ, κ.τ.λ.] The construction first intended was Αἴαντος δὲ πρᾶξιν οἶδα, ὅτι κακὴ ἔσται. But for κακὴ ἔσται is substituted οὐ θαρσῶ περί, —the preposition governing Αἴαντος. Schneidewin construes,—Αἴαντος δέ,—ὅτι (ἐταῦθ') θυραῖός (ἐστιν),—εἴπερ ἐστὶν,—οὐ θαρσῶ περί: *i.e.* 'But since Ajax is abroad, even supposing he yet lives, I have no confidence (that he will live much longer)'—an ingenious, but too elaborate, version.

ΤΕΚΜΗΣΣΑ

καὶ μὴν θυραῖος, ὥστε μ' ὠδύνειν τί φῄς.

ΑΙΓΕΑΟΣ

ἐκεῖνον εἴργειν Τεῦκρος ἐξεφίεται
σκηνῆς ὕπαυλον μηδ' ἀφιέναι μόνον. 795

ΤΕΚΜΗΣΣΑ

ποῦ δ' ἐστὶ Τεῦκρος, κἀπὶ τῷ λέγει τάδε;

ΑΙΓΕΑΟΣ

πάρεστ' ἐκεῖνος ἄρτι· τήνδε δ' ἔξοδον
ὀλεθρίαν Αἴαντος ἐλπίζει φέρειν.

ΤΕΚΜΗΣΣΑ

οἴμοι τάλαινα, τοῦ ποτ' ἀνθρώπων μαθών; 800

ΑΙΓΕΑΟΣ

τοῦ Θεστορείου μάντεως, καθ' ἡμέραν
τὴν νῦν, ὃς αὐτῷ θάνατον ἢ βίον φέρει.

794 καὶ μήν.] Cf. v. 539, *note.*
ὠδύνειν τί φῄς.] '(Abroad he is,) so that thy dark words rack me:'—ὠδύνειν = δεισασαν ἀπορεῖν ὅ, τι λέγεις. For τί = ὅ, τι, cf. Aesch. *Cho.* 84, οὐδ' ἔχω τί φῶ: Eur. *Her.* 185, δαμάσω, μάτερ, | τί ποτ' ἀναστένεις.

795 ἐξεφίεται.] The compound verb has reference to the explicit and urgent character of the injunction: cf. vv. 741, 752.

796 σκηνῆς ὕπαυλον.] The genitive depends on αὐλῇ in ὕπαυλος: cf. *El.* 1386, δωμάτων ὑπόστεγον.—Madv. *Synt.* § 63 *d.*

μόνον.] *i. e.* Until Teucer himself should arrive; v. 742.

798 τήνδε δ' ἔξοδον.....φέρειν.] 'He forebodes that this going forth is of fatal tendency for Ajax.'—ἐλπίζει, *augurat*, cf. v. 606, *note.*—ὀλεθρίαν φέρειν is a mixture of ὀλεθρίαν εἶναι and εἰς ὄλεθρον φέρειν. Cf. the phrases εἰς αἰσχύνην, εἰς βλάβην φέρει τι.—Two other versions deserve notice:—(1) Lobeck's:—'Teucer fears that he has to announce (φέρειν) this going forth as fatal to Ajax.' (2) Hermann:—'Teucer *hopes* to announce (*i. e.* to announce *in time*) that this going forth is fraught with death for Ajax.'—(Bothe proposed ἐλπίζων φέρει, 'tends to make us forebode...:' Badham, ἐλπίζει φθάνειν: Enger, κυρεῖν: F. W. Schmidt, μέπειν.)

801 Θεστορείου.] *Il.* I. 69, Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος. For the form cf. v. 134, Τελαμώνιε παῖ: Eur. *Her.* 229, τοὺς Ἡρακλείους παῖδας.

802 ὅς.] So Dindorf. Others ὅτ', *i. e.* ὅτε. The ι of ὅτι is never elided in Attic.

φέρει.] 'Portends,' 'announces.' Cf. Aesch. *Pers.* 249, καὶ φέρει (ὁ ἄγγελος) σαφές τι πρᾶγος ἐσθλὸν ἢ κακὸν κλύειν.—With ὅτε instead of ὅς, the subject to φέρει would be either (1) ἡ ἔξοδος,—deadly, if permitted,—but *abstinence* from which would be the saving of Ajax: cf. v. 674, *note:*

ΤΕΚΜΗΣΣΑ

οἱ 'γὼ, φίλοι, πρόστητ' ἀναγκαίας τύχης,
καὶ σπεύσαθ', οἱ μὲν Τεῦκρον ἐν τάχει μολεῖν,
οἱ δ' ἑσπέρους ἀγκῶνας, οἱ δ' ἀντηλίους 805
ζητεῖτ' ἰόντες τἀνδρὸς ἔξοδον κακήν,
ἔγνωκα γὰρ δὴ φωτὸς ἠπατημένη
καὶ τῆς παλαιᾶς χάριτος ἐκβεβλημένη.
οἴμοι, τί δράσω, τέκνον; οὐχ ἱδρυτέον.
ἀλλ' εἶμι κἀγὼ κεῖσ' ὅποιπερ ἂν σθένω. 810
χωρῶμεν, ἐγκονῶμεν, οὐχ ἕδρας ἀκμή.
[σώζειν θέλοντες ἄνδρα γ' ὃς σπεύδει θανεῖν.]

—or (2) ἡ ἡμέρα,—as Hermann takes it. But καθ' ἡμέραν, ὅτε φέρει, instead of ἡ φέρει, seems too harsh.

803 πρόστητε.] 'Shelter.' Schol. βοηθοί, προστάται γενέσθε. Cf. Aeschin. *de Fals. Legat.* p. 49. 41, τιμωρήσονται τὸν προστάντα τῆς εἰρήνης, 'the champion of the peace.'

ἀναγκαίας τύχης.] 'My hard fate!' cf. v. 485, *note.*

804 σπεύσαθ', οἱ μέν, κ.τ.λ.] The regular construction would have been:—σπεύσατε, οἱ μὲν (the servants of Tecmessa, v. 539, and the Messenger) Τεῦκρον μολεῖν· οἱ δὲ (the Chorus) ζητεῖν Αἴαντα,—ἰόντες ἄλλοι μὲν πρὸς ἑσπέρους, ἄλλοι δὲ πρὸς ἀντολάς. The first οἱ δέ answers to οἱ μέν, and distinguishes the seekers for Ajax from the seekers for Teucer. The second οἱ δέ distinguishes the eastward from the westward party of seekers for Ajax. For the new finite verb ζητεῖτε instead of ζητεῖν, cf. *Trach.* 676, τοῦτ' ἐφάνισται, διάβορον πρὸς οὐδενὶ | τῶν ἐνθάδε, ἀλλ' ἐξεστὶν ἐξ αὐτοῦ φθίνειν: *Il.* XX. 48, αὐτὰρ ὁ 'Λθήνη | στῆσ' ὀτὲ μὲν παρὰ τάφρον...ἄλλοτ' ἐπ' ἀκτάων ἀριδείκετον μακρὸν ἀθῆναι.

Τεῦκρον μολεῖν.] For σπεύδων with accus. and infin., cf. Her. I. 74, ἔστησαν...αἰρήσων ἐωυτοῦσι γενέσθαι.—Teucer eventually learnt the tidings not from these special messengers, but from general rumours (v. 998), in the course of his search for Ajax.

805 ἀγκῶνας.] 'Bays,' curves of the shore,—Ajax having said that he was going to the παρακτίους λειμῶνας (v. 654).

ἀντηλίους.] An Ionic form, admitted in Attic: *e.g.* Aesch. *Ag.* 502, Eur. *Ion* 1550 (where ἀνθήλιον was formerly read). Cf. Ar. *Av.* 109, μῶν ἡλιαστά;—μὰ ἀλλὰ θατέρου τρόπου, | ἀπηλιαστά: and so ἀπηλιώτης (*ventus*) *subsolanus.*

807 φωτὸς ἠπατημένη.] 'Deceived by the man:'—who had succeeded (vv. 646—692) in persuading her that he had no longer any thoughts of self-destruction. But now, remembering his former purpose, she cannot doubt how to interpret the warning of Calchas.—For the genitive cf. Eur. *El.* 173, κεῖσαι σᾶς ἀλόχου σφαγείς: *id. Or.* 496, πλαγαὶ θυγατρὸς τῆς ἐμῆς.

809 τί δράσω, τέκνον;] Tecmessa, about to join in the search, leaves Eurysaces at the tent with a παιδαγωγός. At v. 973 she returns to him.

810 ὅποιπερ ἂν σθένω.] Tecmessa, faint with grief or fear, had not gone far from the tent before she discovered the body of Ajax. Meanwhile the chorus had searched far and wide (μακροὶ πόνοι, v. 888).

811 οὐχ ἕδρας ἀκμή.] *Il.* XXIII.

ΧΟΡΟΣ

χωρεῖν ἕτοιμος, κοὐ λόγῳ δείξω μόνον.
τάχος γὰρ ἔργου καὶ ποδῶν ἅμ' ἕψεται.

ΑΙΑΣ

ὁ μὲν σφαγεὺς ἕστηκεν ᾗ τομώτατος 815

205, οὐχ ἕδοι· ἅμα γὰρ αὐθις ἐν' Ὠκεανοῖο μέθορα: Bacchylides *frag.* 21, οὐχ ἕδρας ἔργων: Eur. *Or.* 1292, οὐχ ἕδρας ἀγών.

812 σοῦραν θλοντες, κ.τ.λ.] This verse is rejected as spurious by Dindorf, Schneidewin, and other editors. But its alleged feebleness is not so very clear. In the first place it has a real force and significance in reminding us distinctly what it was that Tecmessa dreaded—the purpose of Ajax to destroy himself. This fear had haunted her from the first moment of his returning sanity (v. 326),—had been lulled by the reassuring language of Ajax,—but had revived with the warning of Calchas, which convinced her that that language had been delusive (v. 807). Again, the words ὃς σπεύδει θανεῖν give a hint to the spectators which aptly introduces the succeeding tableau — Ajax standing before his planted sword.

814 ἔργου καὶ ποδῶν.] 'Speed of act and foot,'—ποδῶν being added to define ἔργου, opposed in conventional antithesis to λόγῳ.

Exit TECMESSA *by the side-door on the right of the spectators (leading to the seashore)*; *the* MESSENGER, *with Attendants, by the left side-door, leading to the Greek camp* (see v. 719, *note*).—*The* CHORUS, *breaking up into two hemichoria, leave the orchestra by the right and left parodi.*—[Other instances of the Chorus making an exit in the course of the drama, are:—Aesch. *Eum.* 225—235: Eur. *Ale.* 746—872: *id. Helen.* 386—515.]

815. *The scene changes from the tent of Ajax and its vicinity, to a lonely place, near the shore, bordered by a wood* (v. 892). AJAX *is discovered standing near his sword, which is planted in the earth by its hilt.*—[This is the only example in the extant plays of Sophocles of a complete change of scene. It would be effected,—first, by turning the περίακτοι, sc. θύραι, or 'revolving doors,'—triangular prisms, turning on a pivot, which stood before the side-doors of the stage:—secondly, by substituting a fresh pictorial background (σκηνή) for that representing the tent of Ajax. In order to conceal this operation a curtain (αὐλαία) was probably drawn up (not dropped, as with us) for a few moments, when the stage was cleared at v. 814. (See Donaldson, *Theatre of the Greeks*, pp. 240, 292.)—Aeschylus has a complete change of scene only in the *Eumenides* (v. 225) and (as some think) in the *Choephoroe* (v. 640): Euripides, in no instance: Aristophanes, in five plays—the *Aves* (v. 1565)—the *Ecclesiasusae* (v. 877)—the *Ranae* (v. 270)—the *Thesmophoriazusae* (v. 279)—and the *Lysistrata* (v. 253).]

815—865. *Ajax.* 'The slayer is placed so that best he may slay,—that sword, a foeman's gift, and planted in a hostile soil. All things are ready. Hear me, O Zeus, and let some quick rumour summon Teucer to raise my corpse; hear me, Hermes, and grant me an easy transit to the shades; and ye, vengeful Furies, mark ye how I fall by the guile of the Atreidae. Thou who climbest the steep sky with thy wheels, thou Sun, when thou lookest upon Salamis, draw thy spangled rein, and tell my fate to aged Telamon and to my mother. O Death, delay not thy visit. Farewell, bright sunlight,—farewell, sacred soil of

γένοιτ' ἄν, εἴ τῳ καὶ λογίζεσθαι σχολή,
δῶρον μὲν ἀνδρὸς Ἕκτορος ξένων ἐμοὶ
μάλιστα μισηθέντος ἐχθίστου θ' ὁρᾶν·
πέπηγε δ' ἐν γῇ πολεμίᾳ τῇ Τρῳάδι,
σιδηροβρώτι θηγάνῃ νεακονής· 820
ἔπηξα δ' αὐτὸν εὖ περιστείλας ἐγώ,
εὐνούστατον τῷδ' ἀνδρὶ διὰ τάχους θανεῖν.
οὕτω μὲν εὐσκευοῦμεν· ἐκ δὲ τῶνδέ μοι
σὺ πρῶτος, ὦ Ζεῦ, καὶ γὰρ εἰκὸς, ἄρκεσον.
αἰτήσομαι δέ σ' οὐ μακρὸν γέρας λαχεῖν. 825

Salamis; farewell, waters and plains of Troy. This is the last word that Ajax speaks to you; the rest he will speak to Hades and to the dead.'

815 σφαγεῖς.] *i. e.* ξίφος. Cf. Eur. *Andr.* 1134, ἀμφίβολοι σφαγεῖς βουτόμοι, 'javelins with double point, fit to pierce an ox's throat.'

τομώτατος.] With the form τομός, Lobeck compares φορός (*facundus*, of winds, or 'fertile')—τροφός—βορός.

816 λογίζεσθαι.] 'If, indeed, a man has time to think,'—when it is ἔργου ἀκμή. He reflects, λογίζεται, that the sword will do its work well for three reasons:—because it is the ill-omened gift of an enemy: because it is planted, newly sharpened, in the soil of a hostile land: and because he himself has taken pains to aid it in its task.

817 ἀνδρὸς Ἕκτορος.] ἀνήρ is sometimes prefixed to a name which, as being mentioned for the first time, requires an introduction: *e. g.* Her. VIII. 82, τῷ ἦρχε ἀνὴρ Παναίτιος (more courteous than Παναίτιός τις): *Il.* II. 92, ἕλε δ' ἀνδρα Βιήφορα.—Here the ἀνδρός gives a certain tone of distance and aversion to the mention of a well-known but hated name.

ξένων.] 'Guest-friends.' Ajax and Hector were ξένοι in virtue of a compact ratified by the exchange of ξένια,—the sword and the girdle (*Il.* VII. 302). A similar relation subsisted between the Argive Diomede and the Lycian Glaucus, who fought on the Trojan side (*Il.* VI. 215).

819 ἐν γῇ πολεμίᾳ.] Cf. v. 459, *note.*

820 νεακονής.] The Doric form, as in v. 37 κυναγίᾳ, is retained here by Dindorf, against a majority of the editors.

822 εὐνούστατον.] Though its master was ἐχθίστος (v. 817), and though his gift had hitherto been οὐκ ἀνήσιμον (v. 665).

θανεῖν.] *i. e.* ὥστε θανεῖν (αὐτόν). Cf. v. 786, *note.*

823 ἐκ...τῶνδε.] 'In the next place.' Cf. v. 537, *note.*

824 καὶ γὰρ εἰκός.] Since Zeus was the founder of the Aeacid line,—προγόνων προστάτωρ, v. 387.

825 αἰτήσομαι δέ, κ.τ.λ.] To Zeus Panomphaeus (*Il.* VIII. 250)—the source of all rumours, of all signs that guide or warn men.—Ajax prays that swift tidings of his death may come to Teucer, and summon him to raise a kinsman's corpse. The prayer was heard; for while Teucer was pursuing his search, 'a quick rumour, even as the whisper of a god, spread through all the Greeks,' (999), telling that Ajax was dead. It was the message of Zeus, not of Tecmessa (v. 804), that first brought the news to Teucer.—Cf. v. 187, *note.*

οὐ μακρόν]=οὐ μέγα: cf. v. 130, *note.* Cf. Theognis 131: Ἄρτεμι, ...εὐχομένου μοι ἔλθοι, κακὸς δ' ἀπὸ κῆρας ἔλαυε· | σοὶ μὲν τοῦτο, θεά, μικρόν, ἐμοὶ δὲ μέγα.

πέμψον τιν' ἡμῖν ἄγγελον, κακὴν φάτιν
Τεύκρῳ φέροντα, πρῶτος ὥς με βαστάσῃ
πεπτῶτα τῷδε περὶ νεορρά̄ντῳ ξίφει,
καὶ μὴ πρὸς ἐχθρῶν τοῦ κατοπτευθεὶς πάρος
ῥιφθῶ κυσὶν πρόβλητος οἰωνοῖς θ' ἕλωρ. 830
τοσαῦτά σ', ὦ Ζεῦ, προστρέπω· καλῶ θ' ἅμα
πομπαῖον Ἑρμῆν χθόνιον εὖ με κοιμίσαι
ξὺν ἀσφαδάστῳ καὶ ταχεῖ πηδήματι
πλευρὰν διαρρήξαντα τῷδε φασγάνῳ.
καλῶ δ' ἀρωγοὺς τὰς ἀεί τε παρθένους 835
ἀεί θ' ὁρώσας πάντα τἀν βροτοῖς πάθη,

827 πρῶτος.] When the corpse is found, Tecmessa abstains from having it lifted from the ground until Teucer arrives (v. 921).

βαστάσῃ.] 'Raise me.' Cf. v. 920: *El.* 1129 (Electra receiving the urn supposed to contain the ashes of Orestes)—νῦν μὲν γὰρ οὐδὲν ὄντα βαστάζω χεροῖν.

828 πεπτῶτα περὶ ξίφει.] Cf. v. 899, φασγάνῳ περιπτυχής: Pind. *N.* VIII. 23, (φθόνος) καὶ Τελαμῶνος δέψεν υἱὸν φασγάνῳ ἀμφικυλίσαις, 'by wrapping him around his sword.'

830 ῥιφθῶ...ἕλωρ.] *Il.* I. 4, αὐτοὺς δὲ ἑλώρια τεῦχε κύνεσσιν | οἰωνοῖσί τε πᾶσι: *ib.* XXII. 338 (the dying prayer of Hector to Achilles), μή με ἔα παρὰ νηυσὶ κύνας κατατάψαι Ἀχαιῶν: *Ant.* 205 (the corpse of Polynices) καὶ πρὸς οἰωνῶν δέμας | καὶ πρὸς κυνῶν ἐδεστόν. For πρόβλητος cf. Hor. *Epod.* 6. 10 (*canis*) proiectum *odoraris cibum.*

831 προστρέπω.] The active instead of the more usual προστρέπομαι, as in *O. C.* 50: Eur. *Suppl.* 1195, κακῶς ὀλέσθαι πρόστρεπ' Ἀργείων χθόνα, 'pray that...' Cf. v. 769, ἐκιστάσεων, and *note.*

832 πομπαῖον...χθόνιον.] The epithet χθόνιον is added to define πομπαῖον,—since the title πομπαῖος belonged in its most general sense to Hermes, as the god who piloted all travellers needing wary guidance. Thus he is commissioned by Apollo to protect the flight of Orestes from Delphi to Athens (Aesch. *Eum.* 91): in the *Electra* of Sophocles he conducts the stealthy steps of the avengers into the palace (v. 1395): and in the *Philoctetes* (v. 133) he is invoked by Odysseus to speed the enterprise of the conspirators:—Ἑρμῆς δ' ὁ πέμπων δόλιος ἡγήσαιτο νῷν. But he was especially ψυχόπομπος: Hor. *Od.* I. 10, 17, *Tu pias laetis animas reponis Sedibus.*

833 ἀσφαδάστῳ.] 'Without a struggle,—at one quick bound.' The ταχὺ πήδημα is the one convulsive spring upwards when the sword pierces the heart,—opposed to σφαδασμός,—a prolonged death-struggle. Photius, σφαδάζων· ἀνισθανατεῖν. Cf. Aesch. *Ag.* 1263, ἐκτείνομαι δὲ καιρίας πληγῆς τυχεῖν, | ὡς ἀσφάδαστος, αἱμάτων εὐθηκίμων | ἀπορρυέντων, ὄμμα συμβάλω τόδε: Silius Italicus VII. 140 (Dido, about to mount the pyre, prays to the gods infernal), precor, *inquit*, adeste, Et placidi victos ardore admittite manes.

835 τὰς ἀεί.] Sc. οὔσας. Cf. Aesch. *Eum.* 69, γραῖαι, παλαιαὶ παῖδες: *ib.* 833, ἐμὰ τὰν παλαιόφρονα.

836 ἀεί θ' ὁρώσας.] Hermann, followed by other editors, gives ἀεί δ', contending that, since δέ was regularly used with a repeated word (Eur. *Med.* 99, κοῦ κραδίαν, κοῦ δὲ χόλον), its insertion after the second ἀεί would be excused by the familiar

σεμνὰς Ἐρινῦς τανύποδας, μαθεῖν ἐμὲ
πρὸς τῶν Ἀτρειδῶν ὡς διόλλυμαι τάλας.
[καί σφας κακοὺς κάκιστα καὶ πανωλέθρους
ξυναρπάσειαν, ὥσπερ εἰσορᾶσ' ἐμὲ 840
αὐτοσφαγῆ πίπτοντα, τὼς αὐτοσφαγεῖς
πρὸς τῶν φιλίστων ἐκγόνων ὀλοίατο.]
Ἴτ', ὦ ταχεῖαι ποίνιμοί τ' Ἐρινύες,
γεύεσθε, μὴ φείδεσθε πανδήμου στρατοῦ.

idiom, even though τε had preceded. Similarly in *El.* 1098 he would read, ἀρθά τ' εἰσηκούσαμεν, | ἀρθῶν δ' ἐδευτεροῦμεν. In both cases the usual τε...τε appears better.

ἀράσας πάντα.] Cf. *O. C.* 42, τὰς πάνθ' ἀράσας Εὐμενίδας.

837 σεμνάς.] The special title of the Erinyes at Athens was Σεμναὶ θεαί, or Σεμναί: at Sicyon, Εὐμενίδες (Paus. II. 11. 4: Müller *Eumen.* § 80). Cf. *O. C.* 90, 459: Thuc. I. 126, καθεζομένους δέ τινας καὶ ἐπὶ τῶν Σεμνῶν θεῶν...διεχρήσαντο.

τανύποδας.] 'Far-striding:' pursuing the guilty with long, rapid strides. Cf. Aesch. *Eum.* 349, σφαλερὰ καὶ τανυδρόμοις κῶλα,—the feet (of the Erinys) overtaking and tripping the fugitive in his stride: Soph. *O. C.* 410, δεινόπους Ἀρά: *El.* 491, χαλκόπους Ἐρινύς.

839—842. Dindorf places these four verses in brackets. Hermann defends the genuineness of vv. 839, 40 (καί σφας κακοὺς...εἰσορᾶσ' ἐμέ), on what appears a just ground,—viz. that the imprecation upon the πάνδημος στρατός (v. 844) would otherwise follow too abruptly on the mention of the Atreidae. We should naturally expect in the first instance an imprecation upon the Atreidae themselves. But against the authenticity of the two following verses (αὐτοσφαγῆ...ὀλοίατο) several considerations may be urged:—(1) The non-fulfilment, mythologically speaking, of the doom denounced. Menelaus did not die a violent death. Agamemnon was not killed by his son. (2) The Epic τάν is used once or twice by Aeschylus, but occurs nowhere else in Sophocles or Euripides.—(3) φίλιστος does not occur elsewhere.—The verses may have been added in an attempt to supply a supposed lacuna after εἰσορᾶσ' ἐμέ, —(*i. e.* πανώλεθρον ξυναρπασθέντα). Cf. v. 571, *note.*

839 κάκιστα καὶ πανωλέθρους.] For the combination of adverb and adverbial adjective, cf. Aesch. *Theb.* 547, ἢ τὰν πανώλεις παγκάκων τ' ὀλοίατο.

841 αὐτοσφαγεῖς.] Alluding to the double sense of the word,—'slain by one's own hand,' or 'slain by a kinsman.' Cf. *El.* 272, τὸν αὐτόκτονα (*i. e.* Aegisthus, who had murdered Agamemnon his first cousin:) Aesch. *Ag.* 1059, αὐτόφονα κακά: id. *Eum.* 321, αὐτουργίαι μάταιαι, 'rash murders of kinsfolk.' The clause, τὼς αὐτοσφαγεῖς, κ.τ.λ., forms a second apodosis, the regular apodosis being ξυναρπάσειάν σφας: cf. v. 630, *note.*

844 πανδήμου στρατοῦ.] Ajax was incensed against the Greek army generally for the injuries which he had suffered from the Atreidae: cf. v. 384, ἄτιμος Ἀργείοισιν ὧδ' ἀπώλλυμαι. He adopts, but applies less mercifully, the principle enunciated by Philoctetes, πόλις γάρ ἐστι πᾶσα τῶν ἡγουμένων, | στρατός τε σύμπας (*Phil.* v. 385). Here,—as in the *Iliad* (I. 10) where Agamemnon's disrespect to Chryses is visited on all his host,—'quicquid delirant reges, plectuntur Achivi.' Similarly the crime of Creon (*Antig.* 1141) and of Oedipus (*O. T.* 22)

σὺ δ', ὦ τὸν αἰπὺν οὐρανὸν διφρηλατῶν 845
Ἥλιε, πατρῴαν τὴν ἐμὴν ὅταν χθόνα
ἴδῃς, ἐπισχὼν χρυσόνωτον ἡνίαν
ἄγγειλον ἄτας τὰς ἐμὰς μόρον τ' ἐμὸν
γέροντι πατρὶ τῇ τε δυστήνῳ τροφῷ.
ἤ που τάλαινα, τήνδ' ὅταν κλύῃ φάτιν, 850
ἥσει μέγαν κωκυτὸν ἐν πάσῃ πόλει.
ἀλλ' οὐδὲν ἔργον ταῦτα θρηνεῖσθαι μάτην,
ἀλλ' ἀρκτέον τὸ πρᾶγμα σὺν τάχει τινί.
ὦ Θάνατε, Θάνατε, νῦν μ' ἐπίσκεψαι μολών·
καίτοι σὲ μὲν κἀκεῖ προσαυδήσω ξυνών. 855
σὲ δ', ὦ φαεννῆς ἡμέρας τὸ νῦν σέλας,
καὶ τὸν διφρευτὴν Ἥλιον προσεννέπω
πανύστατον δὴ κοὔποτ' αὖθις ὕστερον.

entails a divine judgment on the whole population of Thebes.

845 οὐρανὸν διφρηλατῶν.] Cf. v. 30, πηδῶντα πεδία, note.

847 χρυσόνωτον.] 'Overlaid with gold,'—having the upper surface spread with gold leaf, (χρυσόπαστος — παρακάταλος), — 'bracteis aureis superne ornatam' (Lobeck). Cf. *O. C.* 693, χρυσάνιος Ἀφροδίτα. When Suidas says, 'οὐ μόνον χρυσόνωτοι παρὰ τοῖς παλαιοῖς ἱππίαι ἀλλὰ καὶ ἐλεφαντόνωτοι,' he refers to reins studded with ivory,—like the gemmed bridles and trappings (σιλλίγγες χαλινοί, φάλαρα λιθοκόλλητα) mentioned by late Greek writers. The sense of χρυσόνωτος, however, must be 'spread, plated'—rather than 'studded'—with gold.

850 ἤ που τάλαινα, κ.τ.λ.] Cf. v. 625.

853 σὺν τάχει τινί.] (The deed must be begun) 'with what speed it may.'—Schneidewin proposes, σὺν τύχῃ τινί, *i. e.* 'with some happy fortune:' cf. Aesch. *Cho.* 131, ἐλθεῖν δ' Ὀρέστην δεῦρο σὺν τύχῃ τινὶ | κατεύχομαί σοι. But there appears to be no good cause for objecting to the expression σὺν τάχει τινί. The effect of τινί is merely to add a certain irony.

854 ὦ Θάνατε, κ.τ.λ.] A similar apostrophe to Death occurs in the *Philoctetes* (v. 797)—ὦ Θάνατε, Θάνατε, τῶν ἀεὶ καλούμενος | οὕτω καὶ' ἡμαρ οὐ δύῃ μολεῖν ποτέ; Cf. *Il.* XIV. 231, ἔνθ' Ὕπνῳ ξύμβλητο, κασιγνήτῳ Θανάτοιο. Thanatos is one of the *dramatis personae* in the *Alcestis* of Euripides.

νῦν.] Now—now that the time for lamentation is past, and the time for action come. He is about to invoke Death at greater length,—but checks himself with the reflection that in the dark realm to which he is passing he will commune for ever with its king. His last words shall be spoken to the god whose face he shall see no more.

855 κἀκεῖ]= καὶ ἐν Ἅιδου. Eur. *Her.* 594, εἰ γὰρ ἥξομεν | κἀκεῖ μεριμνᾶν οἱ θανούμενοι βροτῶν, | οὐκ οἶδ' ὅπως τις τρέψεται. Cf. Soph. *Ant.* 75, πλείων χρόνος | ἐν δεῖ μ' ἀρέσκειν τοῖς κάτω τῶν ἐνθάδε (*i.e.* ἢ τοῖς ἐνθάδε).

858 πανύστατον δή.] For δή cf. v. 992, ὦ τῶν ἀνάντων δὴ θεαμάτων ...ἔλιγιστον: Thuc. I. 50, ναυμαχία γὰρ αὕτη...μεγίστη δὴ τῶν πρὸ ἑαυτῆς ἐγένετο.

ὦ φέγγος, ὦ γῆς ἱρὸν οἰκείας πέδον
Σαλαμῖνος, ὦ πατρῷον ἑστίας βάθρον, 860
κλειναί τ' Ἀθῆναι, καὶ τὸ σύντροφον γένος,
κρῆναί τε ποταμοί θ' οἵδε, καὶ τὰ Τρωϊκὰ
πεδία προσαυδῶ, χαίρετ', ὦ τροφῆς ἐμοί·
τοῦθ' ὑμὶν Αἴας τοὔπος ὕστατον θροεῖ·
τὰ δ' ἄλλ' ἐν Ἅιδου τοῖς κάτω μυθήσομαι. 865

859 ἱρόν.] With reference to the tutelary gods, πολιοῦχοι, ἐγχώριοι,—in the case of Salamis, especially Zeus, author of the Aeacid line,—whose protection consecrated it. Thus in Homer, Τροίης ἱερὸν πτολίεθρον, Ἀθῆναι ἱεραί, ἱερὰ Θήβη, Σούνιον ἱρόν, κ.τ.λ.

860 πατρῷον ἑστίας βάθρον] = πατρῴας ἑστίας βάθρον. In such cases the two substantives are to be considered as forming a single word: *e.g. Ant.* 794, νεῖκος-ἀνδρῶν ξύναιμον: *Trach.* 817, ὄγκον ... ἀνάμαστον ... μητρῷον. Cf. v. 8, *note.* For βάθρον cf. v. 135, *note.*

861 κλειναί] Pind. *frag.* 46, αἵ τε λιταραὶ καὶ ἰοστέφανοι καὶ δοίδιμοι, Ἑλλάδος ἔρεισμα, κλειναὶ Ἀθᾶναι, δαιμόνων πτολίεθρον. Cf. v. 1221, τὰς ἱερὰς | Ἀθήνας: *O.C.* 108, πασῶν Ἀθῆναι τιμιωτάτη πόλις: *ib.* 283, τὰς εὐδαίμονας Ἀθήνας: *El.* 707, Ἀθήνων τῶν θεοδμήτων.

τὸ σύντροφον γένος.] *i.e.* οἱ Ἀθηναῖοι: cf. v. 202.

862 κρῆναί τε, κ.τ.λ.] Cf. v. 417.

καὶ τὰ...πεδία προσαυδῶ.] Two forms of invocation—direct address by the vocative, and καλῶ or προσαυδάω with the accusative—have been mingled throughout the speech. In this instance a clause in the second form is inserted between the vocatives and their verb. Probably τὰ Τρωϊκὰ πεδία was first meant to be a vocative like the rest; then προσαυδῶ was added as an impressive conclusion to the long list of things invoked.

863 τροφῆς.] Cf. v. 420: Ar. *Thesm.* 299, καὶ τῇ κουροτρόφῳ, τῇ γῇ: Aesch. *Theb.* 472, θεῶν τροφεῖα πληρώσει χθονί: id. *Cho.* 7, φέρω δὲ πλόκαμον Ἰνάχῳ θρεπτήριον (Orestes bringing the tribute of a lock of hair to the river-god whose stream had refreshed his youth).—For the form τροφῆς cf. v. 189, βασιλῆς, *note.*

864 Αἴας...θροεῖ.] Cf. v. 98, ὡς οὗτος' Αἴαντ' οὐδ' ἀτιμάσουσ' ἔτι.

θροεῖ.] Cf. v. 67, *note.*

θροεῖ.....μυθήσομαι.] The figure of speech by which the third person is substituted for the first was used very sparingly by Greek and Latin writers, and with a constant tendency to revert as soon as possible to the direct mode of expression. Cf. *Il.* XXIV. 520, (Achilles to Priam—'How hast thou endured to come') ἀνδρὸς ἐς ὀφθαλμούς, ὃς τοι πολλάς τε καὶ ἐσθλοὺς | υἱέας ἐξενάριξα; *O. T.* 534, φανοῦς ὧν τοῦδε τἀνδρὸς ἐμφανοῦς, | λῃστήν τ' ἀναγκῇ τῆς ἐμῆς τυραννίδος: *O. C.* 284, ἀλλ' ὥσπερ ἔλαβες τὸν ἱκέτην ἐχέγγυον, | βέου με κἀκφόλασσε: Dem. *de Coron.* p. 251, οὐδαμοῦ Δημοσθένη γέγραφεν, οὐδ' αἰτίαν οὐδεμίαν κατ' ἐμοῦ.

AJAX *falls upon his sword.*—Achilles Tatius (III. 20. 77) mentions the stage-sword used πρὸς τὰς κιβδήλους σφαγάς, —οὗ ὁ σίδηρος εἰς τὴν κώπην ἀνατρέχει. Hesychius says: 'Συσπαστόν' τῶν τραγικῶν τι ἐγχειρίδιον ἀναλείπει, ... τὸ συστρέχον ἐν Αἴαντος ὑποκρίσει.—Ajax falls in such a manner that his prostrate body is concealed by the underwood of the νάπος, v. 892. The Scholiast *ad loc.* mentions that the actor Timotheus of Zacynthus was especially celebrated in this scene,—ὃς σφαγὰς αὐτὸς κλωθῶν.

ΗΜΙΧΟΡΙΟΝ

πόνος πόνῳ πόνον φέρει.
πᾶ πᾶ
πᾶ γὰρ οὐκ ἔβαν ἐγώ;
κοὐδεὶς ἐπίσταταί με συμμαθεῖν τόπος.
ἴδου, 870
δοῦπον αὖ κλύω τινά.

866. [*The* CHORUS *make their second entrance* (ἐπιπάροδος) *into the orchestra in two divisions,—one by the side-entrance* (πάροδος) *on the left of the spectators, as coming from the west,*—i. e. *from the direction of the Greek camp: the other on the right, as coming from the eastward coast.*]

866—976. '*Cho.* O that some sleepless roamer of the coasts, or some goddess, or the spirits of some far-spreading river, would give me tidings of the wanderer who mocks my quest! But whose cry burst from the shelter of that dell? I see Tecmessa, overwhelmed with a new grief.—*Tecm.* I have found Ajax newly-slain, with a sword buried and sheathed in his body.—*Cho.* Alas for my blind folly! What an end hast thou found, unwatched by friends! Where lies the man of ill-omened name?—*Tecm.* He is not to be looked on: neither foe nor friend shall see the dark blood gushing from the self-dealt wound. Would that Teucer were here to compose the corpse of this his kinsman! O hapless Ajax, how hast thou fallen, pitiable even to thy foes!—*Cho.* Doubtless Odysseus exults in his dark soul, and with him the Atrid chiefs.—*Tec.* Then let them exult; it may be that though in life they scorned him, they shall bewail him dead. Not by their hand, but by the will of the gods, has this man fallen: he has found the rest he craved, and left sorrow to me.—*Cho.* Hush: methinks I hear the voice of Teucer.'

866—878. These verses form two strophes and antistrophes, with an epode, viz.:—(1) 1st strophe, vv. 867—869, πᾶ πᾶ—συμμαθεῖν τόπος: (2) 2nd strophe, vv. 873, 4, τί οὖν δή;...νεῶν: (3) epode, vv. 877, 8.—V. 866, πόνος πόνῳ πόνον φέρει, has nothing corresponding to it in the antistrophe. Hermann calls it a προῳδός: others suppose the corresponding line to have been lost.

866 πόνος πόνῳ πόνον.] Cf. Aesch. *Pers.* 1020, δόσιν κακὰν κακῶν κακοῖς: Plato *Menex.* p. 249 C, πᾶσαν πάντων παρὰ πάντα ἐπιμέλειαν ποιουμένη: id. *Parm.* p. 160 B, οὐδενὶ οὐδαμῇ οὐδαμῶς οὐδεμίαν κοινωνίαν ἔχει: Lucret. 1. 814, multimodis *communia* multis Multarum *rerum in rebus primordia* multa (Lobeck *ad loc.*).

869 κοὐδεὶς ... τόπος.] 'And no spot is conscious that I share its secret:' συμμαθεῖν, 'that I have learned what it has learned.' For συμμανθάνειν, in the sense of 'learning *with* another,' see Xen. *Symp.* 2. 21. And for ἐπίσταται με συμμαθεῖν, instead of the usual ἐπίσταται με συμμαθόντα, cf. *El.* 616, εὖ νῦν ἐπίστω τοῦνδέ μ' αἰσχύνην ἔχειν.—This version appears less strained than Elmsley's, adopted by Hermann:—ἐπίσταται, ὥστε με συμμαθεῖν, 'so that I may learn thoroughly.' Hermann's remark that the other view 'a composito verbo συμμαθεῖν erroris arguitur,' appears to be too strong. It is true that 'to grasp, comprehend,' is the more usual sense of συμμανθάνειν. But, even if such instances as Xen. *Symp.* 2. 21 were not forthcoming, it could scarcely be maintained that the word is incapable of meaning 'to learn *with* another.'

ΗΜΙΧΟΡΙΟΝ

ἡμῶν γε ναὸς κοινόπλουν ὁμιλίαν.

ΗΜΙΧΟΡΙΟΝ

τί οὖν δή;

ΗΜΙΧΟΡΙΟΝ

πᾶν ἐστίβηται πλευρὸν ἕσπερον νεῶν.

ΗΜΙΧΟΡΙΟΝ

ἔχεις οὖν; 875

ΗΜΙΧΟΡΙΟΝ

πόνου γε πλῆθος, οὐδὲν εἰς ὄψιν πλέον.

ΗΜΙΧΟΡΙΟΝ

ἀλλ' οὐδὲ μὲν δὴ τὴν ἀφ' ἡλίου βολῶν
κέλευθον ἀνὴρ οὐδαμοῦ δηλοῖ φανείς.

872 ἡμῶν γε, κ.τ.λ.] ἡμῶν ὁμιλίαν = ἡμᾶς ὁμίλους. For the double genitive, ἡμῶν ναὸς-ὁμιλίαν, cf. v. 309, note: and for the periphrasis, *El.* 1104, ἡμῶν τοιουτῶν κουσίων παρουσίαν: Aesch. *Eum.* 517, ξενοτίμους ἐπιστροφὰς δωμάτων (= τιμίους ξένους δώματα ἐπιστρεφομένους).

874 τί οὖν δή;] The few places in the Tragedians where this hiatus seems to occur were regarded by Porson as probably corrupt: *e. g. Trach.* 1203, εἰμι κἄτερ, τί εἶπας; οἰά μ' εἰργασαι: *Phil.* 733, 753, τί ἐστιν;

875 ἔχεις οὖν;] 'Hast found then?'—Schneidewin compares Eur. *Suppl.* 818, (Adrastus:) ἔχεις οὖν (sc. τὰ τέκνα);—ΧΟΡ. πημάτων γ' ἄλις βάρος.

876 οὐδὲν εἰς ὄψιν πλέον.] 'And nothing more to see.'—οὐδὲν πλέον ἔχω εἰς ὄψιν = οὐδὲν πλέον ἔχω ὅ τι ὄψομαι. The words could not mean:—'nothing more *in respect to* discovery,'—'in the way of having seen anything.'—Schneidewin adopts his own conjecture εἰς ὄψιν μολόν.

877 ἀλλ' οὐδὲ μὲν δή.] A formula often used in rejecting the second of two alternatives or hypotheses: *e. g. Trach.* 1127, ΗΡ. οὐ δῆτα, τοῖς γε πρόσθεν ἡμαρτημένοις: (Deianeira does not deserve to be spared reproach on the score of her *former* deeds:) ΤΑ. ἀλλ' οὐδὲ μὲν δὴ τοῖς γ' ἐφ' ἡμέραν, neque vero ob hodierna quidem facta.

878 κέλευθον..φανείς.] The expression in *El.* 1274, φιλτάτῳ ὁδὸν φανῆναι, is not strictly similar, since there ὁδὸν denotes a *journey* actually performed, and ὁδὸν φανῆναι = ἥφιξιν ἀφικέσθαι. But here τὴν ἀφ' ἡλ. βολ. κέλευθον merely denotes the *region, quarter*, in which Ajax was expected to be found. The accusative is cognate to the notion of *position* in φανῆναι: cf. Thuc. I. 37, (Κέρκυρα) αὐταρκεῖ θέσει κειμένη: Soph. *Phil.* 145, τόπον...δυσβάτου κεῖται: Eur. *I. A.* 141, ἵζου κρήνας: id. *Or.* 1251, στῆθ' αἱ μὲν ὑμῶν τόνδ' ἀμαξήρη τρίβον, | αἱ δ' ἐνθάδ' ἄλλον εἴμον.

δηλοῖ] = δῆλόν ἐστι. *Ant.* 20, δηλοῖς γὰρ τι καλχαίνουσ' ἔπος.

στροφὴ α'.

ΧΟΡΟΣ

τίς ἂν δῆτά μοι, τίς ἂν φιλοπόνων 879
ἁλιαδᾶν ἔχων ἀμφ' ἀύπνους ἄγρας,
ἢ τίς Ὀλυμπιάδων θεᾶν, ἢ ῥυτῶν
Βοσπορίων ποταμῶν, τὸν ἀμόθυμον 885

879—960. The passage forms a Commos (v. 201, *note*) divisible into strophe and antistrophe as follows:—(1) strophe, vv. 879—914,—*τίς ἂν δῆτά μοι...δυσόνυμος Αἴας*: (2) antistrophe, vv. 925—960,—*ἐμέλλετε... κλύοντες Ἀτρείδαι.*—Vv. 915—924 form a parenthesis.

879—914. Lyrical metres of the strophe:—

V. 879. *τίς ἂν δῆτά μοι | τίς ἂν φιλοπόνων|*: dochmiac dimeter: cf. vv. 607, 694.

Vv. 880, 1. *ἁλιάδᾶν ἔχ|ων ἀύπνους ἄγρας* | : antispast (properly ⏑——⏑): dochmiac.

Vv. 882, 3. *ἢ τίς ὀ|λυμπιάδ|ων ‖ θεῶν ἢ ῥυτῶν|*: dactylic dimeter hypercatal.: dochmiac.

Vv. 884, 5. *βοσπόρ|ων ποτάμ|ων ‖ τὸν ὠμ|όθυμ|ον‖*: dactylic dimeter hypercatal.: iambic penthemimer.

V. 886. *οἵ ποθεῖ* (cf. *ὠμόφρων*, v. 931)‖ *πλείονῶν λεύσσων* | : cretic: dochmiac monometer.

V. 887. *ἀπόοι | σχεδὸν γὰρ* | : cretic dimeter; (the third syllable of the 2nd cretic being resolved into two short syllables).

V. 888. *ἔμ' γὰ τὸν μάκρων | ἀλάτων πόνων* | : dochmiac dimeter: cf. v. 886.

V. 889. *οὐδὲ μὴ πλέσαι δρόμῳ|*: cretic: dochmiac monometer: cf. v. 886.

V. 890. *ἀλλ' ἀμόφρων ἀνδρ‖ὰ μὴ| λεύσσειν | ὄπου*| : dochmiac monometer: iambic tripodia.

V. 891. *ἰώ μοί μοί*|: epitritus.

V. 897. *τί δ' ἐστὶ*| : bacchius.

V. 900. *ὠμοὶ ἀμῶν νέστων* | : dochmiac monometer: cf. v. 886.

V. 901. *ὠμοὶ κάτ'|πεφνὼς ἀν|δρ‖*: (cf. v. 947): dactylic trimeter, with anacrusis.

V. 902. *τόνδε σὺν | ναυτῶν ὁ πάλας*| : cretic; dochmiac monometer.

V. 903. *ὁ πάλαι|φρὸν γόνοι* | : cretic dimeter.

V. 905. *τὸν τ' ἄρ | ἀρξ‖ὰ χεῖρ|ὶ δοῦ|μόρος*|: iambic penthemimer: iambic tripodia.

Vv. 909, 10. *ὠμοὶ ἀμάς ἀτάς | οἷος ἄρ αἰμαχθεὶς | ἀφαρπτὸς φλοῖν*|: dochmiac trimeter.

Vv. 911, 12. *ἐγὼ ὁ | ὁ πάντ|ᾰ ‖ κοῦφός ὁ | πάντ ἀλόρ|ιος ‖ κάτ|ῃμλ| ῃσε | πᾶ πᾶ*| : iambic penthemimer: trochaic tripodia with anacrusis.

Vv. 913, 14. *κείται ὁ | δύστρᾰτ'ᾰλ| ὸς ‖ δύσ|ωνύμος | Αἴας*| : dactylic dimeter hypercatal.: dactylic dimeter with anacrusis.

880 ἁλιαδᾶν.] 'Children of the deep,'—seamen: lit., *παῖδες ἁλιέων* (*ἁλιεύς*, a seaman or fisher). For the form, cf. *Ant.* 940, Θήβης οἱ κυρανίδαι: Eur. *Phoen.* 833, *οὐρανίδαι.*—Such words are frequent in Comedy, *e. g. μεθαρχίδης, σπονδαρχίδης, στρατονίδης* (Ar.:)—like *pultiphagonides*, Plaut. *Poen.* prol. v. 54.

883 Ὀλυμπιάδων θεᾶν.] The Ὀλυμπιάδες θεαί are the Oreads and Dryads of the Mysian Olympus,—a chain belonging chiefly to the N. E. region of Mysia, as Ida to the S. W. (Cf. v. 720, *note*).—The old reading being *θεῶν* (and not *θεᾶν*), Elmsley proposed to alter Ὀλυμπιάδων to Ὀλυμπιαδᾶν. Lobeck objects that the form Ὀλυμπιάδης was never used.

ἢ ποταμῶν.] *i. e.* ἢ τίς (θεᾶν) ποταμῶν,—some Naiad. Cf. v. 189, *οἱ μεγάλοι βασιλῆς, ἢ τοῦ...Ξανθίου*

εἴ ποθι πλαζόμενον λεύσσων
ἀπύοι; σχέτλια γὰρ
ἐμέ γε τὸν μακρῶν ἀλάταν πόνων
οὐρίῳ μὴ πελάσαι δρόμῳ,
ἀλλ' ἀμανηνὸν ἄνδρα μὴ λεύσσειν ὄπου. 890

ΤΕΚΜΗΣΣΑ

ἰώ μοί μοι.

γενεᾶς (sc. βασιλεύς).—Hermann and Lobeck retain after ποταμῶν the word ὕδρις,—first omitted by Erdfurdt on the authority of two MSS. (Its insertion creates, however, the defect of an iambus in the corresponding verse of the antistrophe, v. 930.) Lobeck joins ποταμῶν ὕδρις, *accola fluviorum* (cf. *gens conscia Nilo*): Hermann places a comma after ποταμῶν.

885 Βοσπορίων.] *i. e.* flowing into the Hellespont,—sometimes designated in poetry under the general term Bosporus: *e. g.* Aesch. *Pers.* 719, καὶ τόδ' ἐξέπραξεν, ὥστε Βόσπορον κλῆσαι μέγαν;—alluding to the floating bridge carried across the *Hellespont* from Abydos to a point near Sestos.

ἀμόθυμον.] Cf. v. 20[illegible], *note.*

886 εἴ ποθι...λεύσσ[illegible]ν.] Seeing him 'somewhere' roaming: lit., 'seeing him, if anywhere he sees him:'—τίς ἂν, πλαζόμενον λεύσσων,—εἴ ποθι (λεύσσοι),—ἄπυοι; Cf. *Phil.* 1204, ξίφος, εἴ ποθεν, | ἢ γένυν ἢ βελέων τι προσέπιψατε; Plut. *Cic.* c. 8, συφρόνων διῆγε, σπάνιον, εἴποτε, πρὸ δυσμῶν ἡλίου κατακλινόμενος.

887 σχέτλια.] Plural for singular: Thuc. I. 86, οὐς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστὶν, οὐδὲ δίκαιος καὶ λόγοις διακριτέα, ἀλλὰ τιμωρητέα ἐν τάχει: and so ἀδύνατα, αἰσχρά, δεινά, δίκαια, δῆλα, οὐκ-ἀνεκχετά, πιστά, κ.τ.λ.

888 μακρῶν ἀλάταν πόνων]=μακρόνων ἀλήτην,—the genitive describing a quality or property of the object; cf. Xen. *Hellen.* III. I. 14, Μανία ἦν ἐτῶν πλέων ἢ τεττεράκοντα. (Madvig *Synt.* § 54 *b.*)—Lobeck takes ἀλάταν πόνων as=πλανήτην πλανημάτων, and compares ἀθλητὴς ἀγώνος (Plato *Rep.* III. p. 403). But ἀλᾶσθαι πόνον would be a harsher phrase than ἀθλεῖν ἀγῶνα.

889 οὐρίῳ μὴ πελάσαι δρόμῳ.] μὴ οὐρίῳ δρόμῳ πελάσαι τῷ Αἴαντι,—'cannot come near him with prospered course.'—Lobeck makes δρόμῳ the dative governed by πελάσαι, 'cannot attain (strike into) a prosperous track.' Pindar's κράτει πέλασον (*O.* I. 126), 'place me in the arms of victory,'—might be quoted for this view: but still πελάσαι δρόμῳ, 'having attained to a (right) course,' is a strange expression.—Schneidewin, οὐρίων δρόμων, governed by πελάσαι in Lobeck's sense: for the genitive, cf. v. 710, *note.*—The metaphor οὐρίῳ δρόμῳ is appropriate in the mouth of the Salaminian sailors: cf. v. 251, ἐρέσσουσιν: v. 351.

890 ἀμανηνὸν ἄνδρα.] 'The sick man,'—physically weak from the exhausting paroxysms of the θεία νόσος, and still infirm in mental health.—Schneidewin,—deriving ἀμανηνός from α and μένω (instead of μάνος),—paraphrases it by '*vagans*, manum apprehensuri eludens, deprehensu difficilis,'—comparing the application of the word to dreams or to shades of the dead. But the notion of νεκύων ἀμανηνὰ κάρηνα, ἀμανηνὸν ὄνειρον is 'unsubstantial' rather than 'unstable.' Hermann's *morbo debilitatus*,—'unnerved by the distemper of frenzy,'—is the true version.

ΧΟΡΟΣ

τίνος βοὴ πάραυλος ἐξέβη νάπους;

ΤΕΚΜΗΣΣΑ

ἰὼ τλήμων.

ΧΟΡΟΣ

τὴν δουρίληπτον δύσμορον νύμφην ὁρῶ
Τέκμησσαν οἴκτῳ τῷδε συγκεκραμένην. 895

ΤΕΚΜΗΣΣΑ

ὤχωκ', ὄλωλα, διαπεπόρθημαι, φίλοι.

ΧΟΡΟΣ

τί δ' ἔστιν;

ΤΕΚΜΗΣΣΑ

Αἴας ὅδ' ἡμῖν ἀρτίως νεοσφαγὴς
κεῖται, κρυφαίῳ φασγάνῳ περιπτυχής.

ὅτου.] Sc. ἔστιν: cf. v. 33, *note*.

892 πάραυλος ἐξέβη νάπους.] 'Whose cry, sheltered near us (πάραυλος), burst from the wood?' *i. e.* 'burst from the covert of the wood beside us?'—Cf. *O. C.* 784, οὐχ ὑ' ἑὸ δόμουτ ἄγῃς, | ἀλλ' ὡς πάραυλον οἰκίσῃς (ἐμέ), *i. e.* establish me in your neighbourhood. If πάραυλος νάπους were taken together (like σκηνὴς ὕπαυλος, v. 796), the meaning would be—not 'from the covert of the wood hard by,' (the sense intended,) but—'from a covert hard by the wood.'

894 δουρίληπτον...νύμφην.] Cf. v. 211, *note*.—The Ionic form δουρίληπτος was admitted by the Tragedians in senarii,—as also δούριος, (δούρατα, δούρατι occur only in lyric passages:) μοῦνος often in Sophocles: γούνατα, *O. C.* 1607: ξεῖνος, (but always *metro cogente*, except in Eur. *I. T.* 798:)—κοῦρος, κούρη in lyrics only.

895 οἴκτῳ ..... συγκεκραμένην.] 'Steeped in the flow of a new grief.' συγκεκραμένῳ = συμμεμιγμένῳ, with the notion of being *steeped*, plunged in grief. Cf. *Ant.* 1311, δειλαίᾳ δὲ συγκέκραμαι δίᾳ: Ar. *Plut.* 853, οὕτω πολυφόρῳ συγκέκραμαι δαίμονι.—οἴκτῳ τῷδε,—lit. 'in *yonder* lamentation,'—instead of the more usual mode of expression, Τέκμησσαν τήνδε ὁρῶ.

896 διαπεπόρθημαι.] *Trach.* 1104, τυφλὴς ὑπ' ἄτης ἐκπεπόρθημαι τάλας.

898 ἡμῖν.] For the dative cf. vv. 39, 216.

ἀρτίως νεοσφαγής.] 'But this moment slain,'—ἀρτίως, (= 'just,') serving to give precision to νεοσφαγής. *Trach.* 1130, τέθνηκεν ἀρτίως νεοσφαγής: *Ant.* 1283, τέθνηκεν ἀρτι νεοτόμοισι πλήγμασιν: Plato *Legg.* p. 792 E, ἀρτίως νεογενής.

899 κρυφαίῳ.] Cf. v. 658.

περιπτυχής.] Cf. v. 828, *note*. Virg. *Aen.* X. 681, *An sese mucrone ob tantum dolorus amens Induat.*—Neither the Chorus, (who are in the Orchestra, somewhat below the level of the stage,) nor the spectators, see the corpse of Ajax, screened by the underwood amid which he had fallen. They only see Tecmessa standing over the spot, and at v. 915 making the movement of covering it with a robe. This arrangement permits the withdrawal of the actor who had played Ajax, and who has now to play Teucer.

ΧΟΡΟΣ

ὤμοι ἐμῶν νόστων· 900
ὤμοι, κατέπεφνες, ἄναξ, *
τόνδε συνναύταν, ὦ τάλας·
ὦ ταλαίφρον γύναι.

ΤΕΚΜΗΣΣΑ

ὡς ὧδε τοῦδ' ἔχοντος αἰάζειν πάρα.

ΧΟΡΟΣ

τίνος ποτ' ἄρ' ἔρξε χειρὶ δύσμορος; 905

900 νόστων.] The Salaminians lament the death of Ajax as blighting their hope of a prosperous return to Greece. They have lost the leader who would have organized that return, and with whom they would have sailed as a united band. It was, indeed, part of Teucer's charge 'to be kind' to them (v. 689). But he could not replace Ajax,—their 'shelter from fear by night and shafts by day' (v. 1211). Teucer's influence would not suffice to prevent them from being drafted into the retinues of unfriendly princes, with the prospect of a late and straggling return to Salamis.—For the plural, cf. *El.* v. 193, οἰκτρὰ μὲν νόστοις αὐδά,—'there was a voice of wailing at the return (from Troy).' An epic poem by Agias of Troezen (circ. 740 B.C.) bore the title of Νόστοι,—'Passages in the Return.'—For the genitive, cf. Eur. *Herc.* 1374, οἴμοι δάμαρτος καὶ τέκνων, οἴμοι δ' ἐμοῦ.

901 κατέπεφνες.] Cf. *Ant.* 870, θανὼν ἔτ' οὖσαν κατέφαρέν με: Eur. *Hipp.* 838, τῇ σῇ στερηθεὶς φιλτάτῃ ἀμιλλᾶς, | ἀπώλεσας γὰρ μᾶλλον ἢ κατέφθισε.

ἄναξ.] Compared with the corresponding place of the antistrophe, v. 947, θυσσῶν ἐθρόησας ἄναυδον, this verse wants a syllable. Hermann suggested σόν or καί. He had previously conjectured, ἰώ μοι, ἄναξ, κατέπεφνες: but recalled it, both because ἰώ μοι is somewhat awkward after ὤμοι, and because, for due emphasis, κατέπεφνες should precede ἄναξ.—Schneidewin meets the difficulty by reading ἄναυδ' | ἔργ' in the antistrophe.

904 ὡς ὧδε τοῦδ' ἔχοντος.] Cf. v. 281, *note*.

905 τίνος, κ.τ.λ.] 'By whose hand, then, can the wretched man have done it?'—In his first despair Ajax had prayed the Chorus to perform the merciful office of killing him:—σέ τοι, σέ τοι μόνον δέδορκα πημονῶν ἔτ' ἄρκος ὄντ'· ἀλλά με συνδάϊξον (v. 360). Whom can he now have found to grant the request at which they had shuddered?—For the aorist ἔρξε cf. Aesch. *Theb.* 915, ἐρξάτην.—Brunck and Lobeck, ἄρ' ἔπραξε,—making it necessary to read ὑπερβριθὲς τόδ' ἄχθος (with Brunck) or ἄγαν γε, χὐπερβριθὲς (with Elmsley) in the antistrophe, v. 951. [Schneidewin is probably right in thinking that the text is faulty,—the idea of ἀπέθανεν, ἔπεσεν,—not of ἔπραξεν,—being required. He proposed τίνος ποτ' ἄρ' ἔρξε χεὶρ τὸ δύσμορον; We might conjecture:—τίνος ποτ' ἄρ' εἶξε χειρὶ δύσμορος;—'to whose hand has he succumbed?' The ἀμενηνὸν ἀνήρ (v. 890) would have been an easy victim.]

ΤΕΚΜΗΣΣΑ

αὐτὸς πρὸς αὑτοῦ δῆλον. ἐν γάρ οἱ χθονὶ
πηκτὸν τόδ' ἔγχος περιπετὲς κατηγορεῖ.

ΧΟΡΟΣ

ὤμοι ἐμᾶς ἄτας, οἷος ἄρ' αἱμάχθης, ἄφαρκτος φίλων 910
ἐγὼ δ' ὁ πάντα κωφὸς, ὁ πάντ' ἄιδρις, κατημέλησα. πᾶ πᾶ
κεῖται ὁ δυστράπελος, δυσώνυμος Αἴας;

ΤΕΚΜΗΣΣΑ

οὗτοι θεατὸς· ἀλλά νιν περιπτυχεῖ 915
φάρει καλύψω τῷδε παμπήδην, ἐπεὶ
οὐδεὶς ἂν, ὅστις καὶ φίλος, τλαίη βλέπειν

906 ἐν γάρ οἱ χθονὶ πηκτόν.] *i.e.* πηκτὸν οἱ ἐν χθονί, 'fixed in the ground *by* him.' For the dative, instead of the genitive with ὑπό, of the agent, cf. Madvig *Synt.* § 38 *g.* For ἐν separated from its case χθονί, cf. Her. VI. 69, ἐν γάρ σε τῇ νυκτὶ ταύτῃ ἀναιρέομαι. The sword remained planted in the ground by its hilt, (having passed completely through the body of Ajax, v. 1025, when he threw himself upon it,) —thus proving that he had been neither assisted in his suicide nor murdered. Quinctilian (*Instit. Or.* IV. 2. 13, quoted by Schneidewin) speaks of a different treatment of this subject, by which Teucer was made to press the circumstantial evidence against Odysseus—*inventum eum in solitudine iuxta exanime corpus inimici cum gladio cruento.*

907 ἔγχος.] Cf. v. 95, *note.* Eustathius p. 644. 47, Σοφοκλῆς ἔγχος περιπετὲς εἰπὼν ἐτόλμησεν, ᾧ περιπέπτωκεν Αἴας. Lobeck quotes Aelian *Hist. Anim.* XV. c. 10, ἀγκιστρα περιπαγόντα τοῖσιν ἰχθύσι,—*i.e.* περιπαγόντας ἔχοντα τοὺς ἰχθύας: Chrysostom *Opp.* T. III. p. 85 A, ἑαυτῷ τὸ ξίφος περιέπηξε, 'he spitted his sword in his body,' *i.e.* 'made his sword a spit for his body.'—Musgrave, περιπετοῦς.

κατηγορεῖ.] *Arguit.* Aesch. *Ag.* 262, εὖ γὰρ φρονοῦντος ὄμμα σοῦ κατηγορεῖ.

909 οἷος]=οἵων.—Lobeck, Schneidewin, and others, οἷον.

910 ἄφαρκτος φίλων.] For the genitive cf. v. 321, *note.*—ἄφαρκτος, the older Attic form for ἄφρακτος. In *Ant.* 958 Dindorf gives κατάφαρκτος, and in Ar. *Ach.* 95, ναύφαρκτος, 'ut (veterum) Atticorum mos postulat.'

911 ὁ πάντα κωφός.] 'The all-fatuous.' Cf. v. 1415, τῷ πάντ' ἀγαθῷ: *O. T.* 1196, τοῦ πάντ' εὐδαίμονος ὄλβου.—κωφός (κόπτω), properly 'obtuse:' cf. Pind. *P.* IX. 151, κωφὸς ἀνήρ τις, ὃς Ἡρακλεῖ στόμα μὴ παραβάλλει, 'a *dull* man is he, who lends not his lips to the praise of Heracles.' The Chorus now take themselves to task for not having divined the true significance of the hero's farewell words (vv. 646—692).

913 δυστράπελος.] 'Froward,'—difficult to manage: cf. v. 609, δυσθεράπευτος: and v. 594, μῶρά μοι δοκεῖς φρονεῖν, | εἰ τοῦμὸν ἦθος ἄρτι παιδεύειν νοεῖς.—(In *Il.* XXIII. 484, whence Schneidewin quotes νόος ἀνῳκῆς, it is the Locrian, not the Telamonian Ajax, who is in question.)

δυσώνυμος.] Cf. vv. 430 ff.

917 ὅστις καὶ φίλος.] 'Though he should be a friend.' Brunck sug-

φυσῶντ' ἄνω πρὸς ῥῖνας ἔκ τε φοινίας
πληγῆς μελανθὲν αἷμ' ἀπ' οἰκείας σφαγῆς.
οἴμοι, τί δράσω; τίς σε βαστάσει φίλων; 920
ποῦ Τεῦκρος; ὡς ἀκμαῖ' ἂν, εἰ βαίη, μόλοι,
πεπτῶτ' ἀδελφὸν τόνδε συγκαθαρμόσαι.
ὦ δύσμορ' Αἴας, οἷος ὢν οἵων ἔχεις,
ὡς καὶ παρ' ἐχθροῖς ἄξιος θρήνων τυχεῖν.

gested καὶ φίλοι: but, as Lobeck points out, καὶ is right:—'quid enim miserabilius eo, cuius aspectum ne amici quidem ferre possunt?'

918 φυσῶντα...σφαγῆς.] 'Spirting up, at nostril and from red gash, the darkened blood from the self-dealt wound.'—ἄνω, from the deep wound to the surface: cf. v. 1411, ἔτι γὰρ θερμαὶ | σάρκες ἄνω φυσῶσι μέλαν | μένος.—πρὸς ῥῖνας, lit., 'forcing the blood up *to* the nostrils.'—οἰκείας, self-inflicted: cf. v. 260, *note.*

920 βαστάσει.] Cf. v. 827, *note.*

921 ὡς...μόλοι.] 'For he would arrive seasonably, if he came.'—εἰ βαίη,—'if he came,'—*i. e.* 'if he were to come,'—Tecmessa having sent for Teucer, but being uncertain when he may arrive. [The emendation ἀκμαῖ' ἄν, adopted by Dindorf, was proposed (as a conjecture) by both Hermann and Porson. —But the old reading ἀκμαῖος, supported by the MSS., is retained in the editions of Hermann, Lobeck, Schneidewin, and others. With ἀκμαῖος, translate still as above:—'For he would arrive in season, if he came,'—μόλοι standing for μόλοι ἄν. This usage, denied by Hermann, can be supported from Homer, Pindar, Theocritus, Moschus (see Donaldson *Gram.* § 513); and appears consonant with the essential idea of the optative mood,—that of abstract possibility. The words ὡς ἀκμαῖος, εἰ βαίη, μόλοι, have been translated in three other ways:—(1) Hermann: —'*nam* (ὡς) *utinam, si veniat, tempori veniat,*'—making ὡς = 'for,' and μόλοι = 'may he come!'—(2) Schneidewin:—'would that (ὡς) he might come in time, *since he is coming,*'—εἰ βαίη standing for εἰ βαίνει by a sort of attraction to the optative μόλοι: but this seems impossible.—(3) Elmsley:—'Would that (ὡς) he might come in time, *if he is coming at all,*'—a sense which cannot be got out of the optative εἰ βαίη.]

922 συγκαθαρμόσαι.] 'To compose' the corpse. The word includes all the preliminaries to the πρόθεσις, or laying out of the dead; —the decorous adjustment of the limbs, the washing, anointing, and dressing of the corpse. These offices were usually denoted by περιστέλλειν: *Od.* XXIV. 292, οὐδέ ἑ μήτηρ | κλαῦσε περισταίλασα πατήρ θ', οἵ μιν τεκόμεσθα: Ovid *M.* IX. 503, *percam, precor, ante, toroque Mortua componar.*— For the infinitive depending on the notion of *fitness* in the adverb ἀκμαῖα, cf. Plato *Symp.* p. 173 B, δόξα ἐπιτηδεία καὶ λέγειν καὶ ἀκούειν: Madvig *Synt.* § 150 *b.*

923 οἵως.] A rare form of the adverb (usually οἷον or οἷα), but found in *Phil.* 1007, οἵων μ' ἐπῆλθες: Ar. *Vesp.* 1363, ὦ' αὐτὸν τυθέσω... οἵων τοῦ' οὗτος ἐμί. — Schneidewin proposes οἵων κυρεῖς.

924 ὡς ἄξιος...τυχεῖν.] Lit., 'as (being) worthy, even in the sight of foes, to evoke laments:' '(How is the mighty fallen!)—so low, as even in the sight of foes to claim the meed of sorrow.' If ἄξιον could replace ἄξιος, ὡς would naturally mean ὥστε, 'so as worthily to evoke grief,' &c. But ὡς (for ὥστε) ἄξιος (εἶναι) τυχεῖν would be too harsh an ellipse. —For παρ' ἐχθροῖς, cf. v. 620, *note.*

ἀντιστροφή.

ΧΟΡΟΣ

ἔμελλες, τάλας, ἔμελλες χρόνῳ
στερεόφρων ἄρ' ὧδ' ἐξανύσειν κακὰν
μοῖραν ἀπειρεσίων πόνων. τοιά μοι
πάννυχα καὶ φαέθοντ' ἀνεστέναζες
ὠμόφρων ἐχθοδόπ' Ἀτρείδαις
οὐλίῳ σὺν πάθει.
μέγας ἄρ' ἦν ἐκεῖνος ἄρχων χρόνος
πημάτων, ἧμος ἀριστόχειρ
* * * * ὅπλων ἕκειτ' ἀγὼν πέρι.

ΤΕΚΜΗΣΣΑ

ἰώ μοί μοι.

ΧΟΡΟΣ

χωρεῖ πρὸς ἧπαρ, οἶδα, γενναία δύη.

925 χρόνῳ.] 'At last,'—hinting at an interval of some length between the award of the arms and the catastrophe of Ajax. Cf. vv. 1336, 7, where the tone of the passage suggests a like inference.

926 ἄρα.] ('I see it now.') *Trach.* 1171, κἀδόκουν πράξειν καλῶς· | τὸ δ' ἦν ἄρ' οὐδὲν ἄλλο πλὴν θανεῖν ἐμέ.

929 τοῖα.] Cf. v. 164, *note*.

930 πάννυχα καὶ φαέθοντ'.] 'Through the hours of darkness, and in the light.' Cf. v. 217, νύκτερος Αἴας ἀνελωβήθη; *Il.* I. 497, ἠερίῃ δ' ἀνέβη μέγαν οὐρανὸν (Θέτις), — instead of ἦρι, 'early.'—The imperfect ἀνεστέναζες,—as well as the expression χρόνῳ, v. 925,—shews that the meaning must not be confined to complaints uttered by Ajax in the interval between his madness and his death. He had formed a habit of complaining against the Atreidae.

931 ὠμόφρων.] Cf. vv. 205, 547, 885.

932 πάθει.] 'Passion,'—a very rare sense for πάθος before Plato: but cf. *Phil.* 897, ΝΕ. οὐκ οἶδ' ὅτοι χρὴ τἀπορον τρέπειν ὅτοι.—Φ. ἀπορεῖς δὲ τοῦ σύ; μὴ λέγ', ὦ τέκνον, τάδε.—ΝΕ. ἀλλ' ἀνθάδ' ἥδη τοῦδε τοῦ πάθους κυρῶ,—'nay, I am even thus deep in the feeling (of ἀπορία).' Thuc. III. 84, διὰ πάθους, 'passionately;' (but the genuineness of the chapter is questioned by Goeller and others.)

934 μέγας ... ἦν ... ἄρχων.] Her. IX. 91, πολλὸς ἦν λισσόμενος, *multus erat in precando*. The participle ἄρχων is virtually a substantive,—ἐκεῖνος χρόνος μεγάλη ἀρχὴ πημάτων ἦν. —Cf. Thuc. II. 12, ἥδε ἡ ἡμέρα τοῖς Ἕλλησι μεγάλων κακῶν ἄρξει.

935 ἀριστόχειρ ἀγών.] Cf. *El.* 699, ὠκύπους ἀγών: *Phil.* 207, αὐδὰ τρυσάνωρ: *O.C.* ῥιμφάρματος ἁμιλλαι. —'Adjectiva a superlativo composita Latinus sermo respuit, poetae Graeci frequentant: — ἀριστόπολις, μεγιστότιμος, πλειστόμβροτος, πλειστόφορος' (*Lobeck*).

936 ὅπλων.] Compared with the strophe, v. 890, this verse is defective in syllables corresponding with ἀλλἀμὶνῆν |. Musgrave, with Hermann's approval, proposed χρυσοδέτων (as Homer says of the arms of Achilles, —χρυσὸς γὰρ ἐρέκανε, δῶρα θεοῖο.)—Thiersch, οὐλομένων.—Brunck (after Triclinius), Ἀχιλλέως (contra metrum).

ΤΕΚΜΗΣΣΑ

ἰώ μοί μοι.

ΧΟΡΟΣ

οὐδέν σ' ἀπιστῶ καὶ δὶς οἰμῶξαι, γύναι, 940
τοιοῦδ' ἀποβλαφθεῖσαν ἀρτίως φίλου.

ΤΕΚΜΗΣΣΑ

σοὶ μὲν δοκεῖν ταῦτ' ἔστ', ἐμοὶ δ' ἄγαν φρονεῖν.

ΧΟΡΟΣ

ξυναυδῶ.

ΤΕΚΜΗΣΣΑ

οἴμοι, τέκνον, πρὸς οἷα δουλείας ζυγὰ
χωροῦμεν, οἷοι νῷν ἐφεστᾶσι σκοποί. 945

ΧΟΡΟΣ

ὤμοι, ἀναλγήτων
δισσῶν ἐθρόησας ἄναυδον
ἔργον Ἀτρειδᾶν τῷδ' ἄχει.

938 πρὸς ἥτταρ.] Sc. τὸ εὖν.

940 καὶ δίς.] Cf. v. 432.

941 ἀποβλαφθεῖσαν.] 'Reft of...' The verb βλάπτειν,—properly 'to lay hold upon,' 'arrest,'—may take a genitive of that from which a person so arrested is cut off: *e.g.* Aesch. *Ag.* 119 (λαγὼν) βλαβέντα λοισθίων δρόμων, 'checked from its swiftness for ever:' Tyrtaeus 12. 39, ἀστοῖσι μεταπρέπει, οὐδέ τις αὐτὸν | βλάπτειν οὔτ' αἰδοῦς οὔτε δίκης ἐθέλει.

942 σοὶ μὲν δοκεῖν, κ.τ.λ.] ''Tis for thee to imagine these things,—for me, to feel them but too sorely,'—replies Tecmessa in her bitterness,—δοκεῖν referring to the sympathetic expressions of the Chorus,—οἶδα, οὐδὲν ἀπιστῶ.

944 δουλείας ζυγά.] She reverts to the fears which she had before expressed to Ajax (vv. 496 ff.), and which he had endeavoured to allay (vv. 560 ff.)—See v. 498, *note*.

945 οἷοι = ὅτι τοιοῦτα. Cf. *Π.* XVIII. 262, οἷος ἐκείνου θυμὸς ὑπέρβιος, οὐκ ἐθέλῃσι | μίμνειν ἐν πολέμῳ, *quae eius est atrocitas, nolet*, &c.

σκοποί.] 'Jealous masters'—(δεσπόται, v. 500)—who will prove rigorous and exacting overseers of our servile tasks (λατρείας, v. 503). The word σκοπὸς often = 'ruler,' 'guardian,' in a good sense: *e.g.* Pindar (*O.* VI. 101) calls Apollo τοξοφόρον Δάλου θεοδμάτας σκοπόν. But the notion of *jealous* supervision comes out in Aesch. *Suppl.* 374, τὸν ὑψόθεν σκοπὸν ἐπισκόπει, | φύλακα πολυπόνων βροτῶν'...μένει τοι Ζηνὸς Ἰταλοῦ κότος.

946 ὤμοι, ἀναλγήτων, κ.τ.λ.] 'In this affliction (τῷδε ἄχει, lit. 'by this affliction,' 'by the mention of this affliction' of δουλείας) 'thou hast named an act of the two Atreidae that is not to be spoken of,—that makes them ruthless;' ἀναλγήτων being a predicate,—'the Atreidae of whom you mention such a deed are ruthless'—'your supposition makes them ruthless.'

948 τῷδ' ἄχει.] This difficult dative admits of three explanations: (1) 'by' (or 'in') 'the mention of this

ἀλλ' ἀπείργοι θεός.

ΤΕΚΜΗΣΣΑ

οὐκ ἂν τάδ' ἔστη τῇδε μὴ θεῶν μέτα. 950

ΧΟΡΟΣ

ἄγαν ὑπερβριθὲς ἄχθος ἤνυσαν.

ΤΕΚΜΗΣΣΑ

τοιόνδε μέντοι Ζηνὸς ἡ δεινὴ θεὸς
Παλλὰς φυτεύει πῆμ' Ὀδυσσέως χάριν.

ΧΟΡΟΣ

ἦ ῥα κελαινώπαν θυμὸν ἐφυβρίζει πολύτλας ἀνὴρ, 954

sorrow:'—τῷδε ἄχει, τῷδε περὶ δουλείας λέγῳ, ἐθρήσας ἄνανδον ἔργον. This view, accepted by Schneidewin, seems on the whole the least unsatisfactory.—(2) 'In our present trouble,' Schol. (ἐν) τῇ παρούσῃ συμφορᾷ,—the words τῷδε ἄχει going closely with ἄνανδον,—'an act not to be breathed of in our present sorrow.'—(3) 'in this lament of yours,'—τῷδε ἄχει being equivalent to ἐν τῷδε θρήνῳ, and going with ἐθρήσας.

950 τάδε.....τῇδε.] Cf. Aesch. *P. V.* 519, οὐ ταῦτα ταῦτ' Μοῖρά τοι τελεσφόρος | κρᾶναι πέπρωται.

μὴ θεῶν μέτα.] θεῶν μὴ μεταοχόντων, *nisi diis intercedentibus*: cf. Xen. *Cyr.* III. 1. 16, τί χρήσαιτ' ἂν τις ἰσχυρῷ ἢ ἀνδρείῳ, μὴ σώφρονι; *O. T.* 1457, οὐ γὰρ ἂν ποτε | θνήσκων ἐσώθην, μὴ ἐπὶ τῷ δεινῷ κακῷ.

951 ἄγαν.] Hermann and Lobeck give ἄγαν γ'. On Brunck's ἄγαν δ' Hermann remarks that it suits the view which makes οἱ Ἀτρεῖδαι, not θεοί, the subject to ἤνυσαν:—'esto ut id diis auctoribus fecerint; *at nimis grave* malum effectum dederunt.'—Cf. v. 905, *note*.

952 μέντοι.] 'However,'—although, as you say, it is ὑπερβριθές.

Ζηνὸς ἡ δεινὴ θεός.] '(the daughter of) Zeus, the terrible goddess.' Cf. *Ant.* 825, τὸν Φρυγίαν ξένον,—Ταντάλου (daughter of Tantalus). Cf. v. 172, Διὸς Ἄρτεμις, *note*.—The case is different when the article agreeing with the subject precedes the genitive, as in v. 401, ἡ Διὸς, ἀλκίμα θεός: v. 450, ἡ Διὸς, γαργῶπις δόδματος θεά.

953 φυτεύει.] 'Engenders.' Cf. *El.* 191, δεινὰν δεινῶν προφυτεύσαντες | μορφάν, (Passion and Guile) having *bodied forth* a ghastly form (of crime): *O. T.* 347, ἴσθι γὰρ δοκῶν ἐμοὶ | μὴ ξυμφυτεῦσαι τοὔργον,—'know that I hold thee to be more than an *accomplice* in the deed.'

πῆμα.] The madness inflicted by Athene (vv. 401, 757) and resulting in the death of Ajax.

954 ἦ ῥα.] Cf. v. 177, *note*.

κελαινώπαν θυμὸν ἐφυβρίζει.] 'Exults in his saturnine soul:' θυμόν, accus. of the part affected, (Madvig *Synt.* § 31 *a*.)—Schneidewin:—'Exults over the troubled (deranged) mind of Ajax,'—quoting Eur. *Heracl.* 947 for ἐφυβρίζειν governing the accus. But this is clearly wrong.

κελαινώπαν.] (1) *Sense*.—'Saturnine,'—with the notion of gloomy,

γελᾷ δὲ τοῖσδε μαινομένοις ἄχεσιν πολὺν γέλωτα, φεῦ, φεῦ,
ξύν τε διπλοῖ βασιλῆς κλύοντες Ἀτρεΐδαι. 960

ΤΕΚΜΗΣΣΑ

οἱ δ' οὖν γελώντων κἀπιχαιρόντων κακοῖς
τοῖς τοῦδ'. ἴσως τοι, καί βλέποντα μὴ 'πόθουν,
θανόντ' ἂν οἰμώξειαν ἐν χρείᾳ δορός.
οἱ γὰρ κακοὶ γνώμαισι τἀγαθὸν χεροῖν
ἔχοντες οὐκ ἴσασι, πρίν τις ἐκβάλῃ. 965
ἐμοὶ πικρὸς τέθνηκεν ἡ κείνοις γλυκύς,
αὐτῷ δὲ τερπνός. ὧν γὰρ ἠράσθη τυχεῖν
ἐκτήσαθ' αὐτῷ, θάνατον ὅνπερ ἤθελεν.
τί δῆτα τοῦδ' ἐπεγγελῶεν ἂν κάτα;

sullen malevolence peering from its place of espial and gloating over its success. Cf. v. 377 (of Odysseus), *ἰὼ πάνθ' ὁρῶν, ἀπόντων τ' ἀεὶ | κακῶν ἔργανον*: *Phil.* 1013 (Philoctetes to Odysseus), *ἀλλ' ἡ κακὴ σὴ δι' ἀμυχῶν βλέπουσ' ἀεὶ | ψυχή νιν... σὲ προδίδαξεν*. It is true that such compounds as *κελαινόπτης* were sometimes merely synonyms for the simple adjective,—*e. g. Phil.* 216, *τηλωπὸς ἰωή*: *Trach.* 1050, *δολόπτης κόρη*. But it can scarcely be doubted that keen, watchful espionage upon enemies—so marked a characteristic of the Sophoclean Odysseus—is intended by *κελαινόπτης θυμός*.—(2) *Form.* Lobeck shews that compounds of *ὤψ* admit five forms,—*e.g. στέρωψ, ὀπωψ, κυνόπης, Αἰγωπός, χαροπός*.

πολύτλας ἀνήρ.] 'The patient hero,'—a bitter allusion to the patient malignity of Odysseus, who knew so well how to work and wait.

958 γελᾷ δὲ.....ἄχεσιν.] Cf. v. 382.—For the dative, cf. Eur. *Tro.* 406, *κακοῖσιν εἰκάσοις γελᾷς*. So *χαίρειν, ἥδεσθαι, ἀγαπᾶν, κ.τ.λ.*

959 ξύν τε.] Cf. v. 1288, *δῖ' ἦν ὁ πράσσων ταῦτα, σὺν δ' ἐγὼ παρών*: *Ant.* 85, *κρυφῇ δὲ πεῦθε, σὺν δ' αὐτῷ ἐγώ*.

βασιλῆς.] Cf. v. 189, *note*.

961 οἱ δ' οὖν.] Cf. v. 114, *note*.

962 κτλ.] Cf. v. 363, *note*.

963 ἐν χρείᾳ δορός.] 'In the straits of war.' Cf. v. 1275, *ἐν τροπῇ δορός*.—Not:—'in need of *his* spear,' (Schneidewin:)—nor:—'in the matter of the spear' (Musgrave).

964 οἱ γὰρ κακοί, κ.τ.λ.] Hor. *Od.* III. 24. 31, *Virtutem incolumem odimus, Sublatam ex oculis quaerimus invidi*: Menandri *frag.* (in Bach's Mimnermus, p. 52), *δεινοὶ μὲν ἀνδρὶ πάντες ἐσμὲν εὐκλεεῖ | ζῶντι φθονῆσαι, κατθανόντα δ' αἰνέσαι*.

965 πρίν τις ἐκβάλῃ.] Sc. *χειρῶν*, 'until one strike it out of their hands.' Cf. *Od.* II. 396, *πλάζε δὲ πίνοντας, χειρῶν δ' ἔβαλλε κύπελλα*.—Others render, 'until one lose it,'—*ἐκβάλῃ τις* being substituted for *ἐκβάλωσιν*. But *ἐκβάλλειν τι* could not mean, like *ἀποβάλλειν, iacturam facere rei*. In *Ant.* 648, *μή νυν...φρένας...γυναικὸς οὕνεκ' ἐκβάλῃς*, the sense is—(not 'lose your reason,' but)—'drive out, expel reason'—'refuse to hear the pleadings of your better judgment.' In Ar. *Eq.* 404, *εἴθε φαύλοις, ὥσπερ εἴρεις, ἐκβάλοις τὴν ἐνθεσιν*,—*ἐκβάλοις* = (not 'lose,' but) 'disgorge.'

966 ἢ.] *i. e. μᾶλλον ἢ*. Cf. *Il.* II. 117, *βούλομ' ἐγὼ λαὸν σόον ἐμμεναι ἢ ἀπολέσθαι*: Her. IX. 26, *οὕτω οὐκ ἐμοὶ δίκαιον ἔχειν τὸ ἕτερον κέρας ἢπερ Ἀθηναίοισι*.——(Schneidewin, with Eustathius, ἤ,—*i. e.* 'even as.')

969 ἐπεγγελῶεν.] In this line, the 'penthemimeral' caesura,—*i. e.*

θεοῖς τέθνηκεν οὗτος, οὐ κείνοισιν, οὔ. 970
πρὸς ταῦτ' Ὀδυσσεὺς ἐν κενοῖς ὑβριζέτω.
Αἴας γὰρ αὐτοῖς οὐκέτ' ἐστίν, ἀλλ' ἐμοὶ
λιπὼν ἀνίας καὶ γόους διοίχεται.

ΤΕΥΚΡΟΣ

ἰώ μοί μοι.

ΧΟΡΟΣ

σίγησον. αὐδὴν γὰρ δοκῶ Τεύκρου κλύειν 975
βοῶντος ἅτης τῆσδ' ἐπίσκοπον μέλος.

the caesura dividing the third foot,—is wanting. (Cf. v. 1091.) Porson (*Supplem. ad Praefat.* p. xxviii.) proposed to remedy the defect by reading τοῦδέ γ' ἐγγελῶσι, and compares *O. C.* 1339, κοινῇ καθ' ἡμῶν ἐγγελῶν ἀβρύνεται.

970 θεοῖς.] 'By the sentence of the gods:' literally, 'in relation to the gods.' The force of the dative is to express that the death of Ajax is something between himself and the gods,—something in which his human enemies have neither part nor lot. The unjust award of the arms, which was the proximate cause of his death, was but part of a scheme of divine vengeance. Thus in the *Odyssey* (XI. 547) Athene is spoken of as accessory to the verdict,—παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.—The words in *El.* 1152, τέθνηκ' ἐγώ σοι, 'I am dead in all my relations to you,'—shew the dative in a different modification of the same sense.

971 ἐν κενοῖς.] 'With empty taunts,'—lit., 'amid empty things,'—*i. e.* in a case which affords no substantial matter of triumph. For the neuter plural, cf. *O. T.* 287, ἀλλ' οὐκ ἐν ἀργοῖς οὐδὲ τοῦτ' ἐπραξάμην, lit., 'Not even this have I made to be among things unperformed,'—*i. e.* 'This too I have been careful not to leave undone:' Xen. *Anab.* VII. 6. 11, ἐν ἀνδρεῖοις εἶναι.

972 Αἴας γάρ, κ. τ. λ.] The enemies of Ajax have no cause to exult. *For* (γάρ) 'they have Ajax no longer'—his death means, for them, not a purpose accomplished, but simply a loss sustained.

ἀλλά...διοίχεται.] There is no real antithesis between αὐτοῖς and ἐμοί,—between the state of the Greek chiefs, bereft of Ajax, and the state of Tecmessa, to whom he had bequeathed sorrow. For both parties his death was a misfortune. Ἀλλά does not contrast αὐτοῖς with ἐμοί, but ἔτ' ἐστὶν with διοίχεται. 'He is with them no longer, *but* has passed away,—leaving anguish and lamentation' (she adds) 'to me.'

973. *Exit* TECMESSA, *by the side door on the spectators' right.* (She goes to seek Eurysaces, left behind at the tent, v. 809, and reappears at v. 1168, but only as a κώφον πρόσωπον.)—TEUCER's *voice is heard behind the scenes.*

975 σίγησον.] The Coryphaeus addresses his fellow choreutae.

976 ἐπίσκοπον.] 'A strain respective of this woe.'—ἐπίσκοπον, 'contemplating,' 'having regard to' (this woe): cf. Aesch. *Eum.* 862, ΧΟ. τί οὖν μ' ἄνωγας τῇδ' ἐφυμνῆσαι χθονί; —ΑΘ. ἐπῳδὰ νίκης μὴ κακῆς ἐπίσκοπα, 'such prayers as have in view no dishonourable victory:' id. *Cho.* 119, εὐχὰς πατρῴων δωμάτων ἐπισκόπους, 'prayers which have reference to my father's house.'—Others understand:—'a strain on *the mark* of this woe,'—*i. e.* 'which hits the point of it;'—and so the Scholiast, οὐχ

ΤΕΥΚΡΟΣ

ὦ φίλτατ' Αἴας, ὦ ξύναιμον ὄμμ' ἐμοὶ,
ἆρ' ἠμπόληκά σ' ὥσπερ ἡ φάτις κρατεῖ;

ΧΟΡΟΣ

ὄλωλεν ἀνὴρ, Τεῦκρε, τοῦτ' ἐπίστασο.

ΤΕΥΚΡΟΣ

οἴμοι βαρείας ἄρα τῆς ἐμῆς τύχης. 980

ἡμαρτηκὼς τῆς συμφορᾶς, ἀλλ' ἐστοχασμένον. Cf. Her. III. 35, ἐτίκτετο τοξεύειν, 'to shoot on the mark.' Lobeck quotes τοξότης ἐτίκτετο from Himerius, and οὔτοι ἐτίκτετο from Themistius (both writers of the 4th cent. A.D.). But the former view is clearly preferable.

Enter TEUCER, *with Attendants, at the side door on the spectators' left, from the Greek camp.*—(Cf. v. 719, *note.*) — Vv. 977—1046. *Teucer.* 'Alas, Ajax, is it even as I have heard? O cruel and sudden blow! —*Cho.* Yea, Teucer,—too cruel.—*Teu.* Woe is me—and where is this man's son?—*Cho.* Alone, beside the tent.—*Teu.* Bring him hither, lest some enemy snatch the dead lion's whelp. Over the dead all love to triumph. O sight of all sights that I have looked on, most grievous! O most painful tidings that brought me hither, to find yet sharper pain! O rash in thy death, what sorrow hast thou left me! How shall I meet Telamon's reproaches, and the anger that will drive me into exile? How withstand my foes at Troy? Strange fate—that thou shouldest have perished by Hector's gift, as he by thine!—*Cho.* Bethink thee how to bury the man, and what to say anon: for Menelaus draws near in evil triumph.'

977 ξύναιμον ὄμμα.] 'Form of my kinsman.' Cf. v. 1004: Aesch. *Cho.* 730 (Electra to Orestes), ὦ ταρσὸν ὄμμα (others, ὄνομα): Soph. *Phil.* 171, ξύντροφον ὄμμα, 'the form of a companion.' *El.* 203, ξύνοθεν ὄμμα, 'familiar image' (of Orestes).—In Eur. *Or.* 1082, *Hec.* 435, ὄνομα for ὄμμα is now usually read (with Porson).

978 ἠμπόληκά σε.] 'Have I found thee in such a plight as rumour noises?' If ἠμπόληκά σε is read, the sense must be, 'got thee,' 'had thee restored to me:'—not 'betrayed thee,' as others render,—a sense which the word would not bear, and to which the φάτις did not point.—But there can be no question that ἠμπόληκας, the reading of Hermann, Lobeck, Schneidewin, Wunder, and of Dindorf in his edition of 1832,—is far preferable. ἠμπόληκας = πέπραγας, 'hast thou fared?' Cf. Hippocr. *de Morb.* IV. 12. p. 608, ἢν κρατέῃ μία τῶν ἄλλων ἑκμὰς, καλλίον ἐμπολήσει ὁ ἄνθρωπος, 'the patient will find himself better:' Aesch. *Eum.* 601, ἠμπολημκὼς τὰ πλείστα, 'having had the most glorious success.' ἐμπολᾶν, —'to buy,'—to make a bargain, good or bad, in the traffic of Vanity Fair: to profit or to lose. The metaphor is brought out in *Trach.* 537: —παρεσδέδεγμαι, φόρτον ὅστε ναύτιλος, | λωβητὸν ἐμπόλημα τῆς ἐμῆς φρενός,—'a bargain ruinous to my peace'—(Deianira speaking of Iole's introduction into her home).

980 ἄρα.] This passage, and *El.* 1179, οἴμοι ταλαίνης ἄρα τῆσδε συμφορᾶς,—disprove Hermann's view (*praefat. ad O. C.*) that ἄρα is always an '*exclamatoria interrogatio.*'

ΧΟΡΟΣ

ὡς δὸ' ἐχόντων

ΤΕΥΚΡΟΣ

ὦ τάλας ἐγώ, τάλας.

ΧΟΡΟΣ

πάρα στενάζειν.

ΤΕΥΚΡΟΣ

ὦ περίσπερχὲς πάθος.

ΧΟΡΟΣ

ἄγαν γε, Τεῦκρε.

ΤΕΥΚΡΟΣ

φεῦ τάλας. τί γὰρ τέκνου
τὸ τοῦδε, ποῦ μοι γῆς κυρεῖ τῆς Τρῳάδος;

ΧΟΡΟΣ

μόνος παρὰ σκηναῖσιν.

ΤΕΥΚΡΟΣ

οὐχ ὅσον τάχος 985
δῆτ' αὐτὸν ἄξεις δεῦρο, μή τις ὡς κενῆς

Rather, as Ellendt says, ἄρα is sometimes merely a stronger ἄρα, in expressions of indignation or surprise.

981 ὡς δὸ' ἐχόντων.] Cf. v. 281, *note*.

982 περισπερχὲς.] 'O fierce, sudden blow.' The notions of 'vehement' and 'sudden' are combined in περισπερχής, — the πάθος being properly *sudden*, Ajax *vehement*. Cf. Eustathius p. 442. 9, ἀσπερχές, ('hotly,' Hom.) τὸ πολυσπούδαστον, ὁ περισπερχὲς λέγει ὁ Σοφοκλῆς. Plut. *de Discr. Adul. et Amic.* c. 24, πικρὸν καὶ ἀπαραίτητον καὶ περισπερχής.

983 τί γὰρ ... ποῦ κυρεῖ;] Cf. v. 101, τί γὰρ δὴ παῖς ὁ τοῦ Λαερτίου, | —ποῦ σοι τύχῃ ἕστηκεν; *Phil.* 421, τί δ', ὃς παλαιὸς κἀγαθὸς φίλος τ' ἐμοὶ, | Νέστωρ ὁ Πύλιος,—ἔστιν;

984 μοι.] Cf. v. 39.

985 μόνος παρὰ σκηναῖσιν.] Where Tecmessa had left him when, on receiving the message of Teucer, she had gone in search of Ajax, v. 809.—For τέκνον—μόνος, cf. Eur. *Andr.* 570, τέκνον τε τοῦδ', ὃν οὐδὲν αἴτιον | μέλλουσι...κτενεῖν. Homer (*Il.* XXII. 84) has even φίλε τέκνον.

986 δῆτ'.] '*Then*'—'if that is the case'—expressing some impatience. The position of δῆτα at the beginning of the verse is peculiar: but cf. Ar. *Nub.* 399, καὶ πῶς...εἴτερ βάλλει τοὺς ἐπιόρκους, | δῆτ' οὐχὶ Σίμων' ἐνέπρησεν; Soph. *O.T.* 1085, οὐκ ἂν ἐξέλθοιμ' ἔτι | ποτ' ἔλλοιτ' *Αἰ.* 1089, ὅπως | μὴ τόνδε θάπτων (where the closely cohering particles, ὅπως-μή, are divided).

ὡς κενῆς, κ. τ. λ.] 'As a whelp from a lioness robbed of young.'

σκύμνον λεαίνης δυσμενῶν ἁναρπάσῃ;
ἴθ', ἐγκόνει, σύγκαμνε. τοῖς θανοῦσί τοι
φιλοῦσι πάντες κειμένοις ἐπεγγελᾶν.

ΧΟΡΟΣ

καὶ μὴν ἔτι ζῶν, Τεῦκρε, τοῦδέ σοι μέλεω 990
ἐφίεθ' ἀνὴρ κεῖνος, ὅσπερ οὐν μέλει.

ΤΕΥΚΡΟΣ

ὦ τῶν ἁπάντων δὴ θεαμάτων ἐμοὶ
ἄλγιστον ὂν προσεῖδον ὀφθαλμοῖς ἐγώ,
ὁδὸς θ' ὁδῶν πασῶν ἀνιάσασα δὴ
μάλιστα τοὐμὸν σπλάγχνον, ἣν δὴ νῦν ἔβην, 995
ὦ φίλτατ' Αἴας, τὸν σὸν ὡς ἐπῃσθόμην
μόρον διώκων κἀξιχνιασκοπούμενος.

For κοῦφε, *forlorn*, cf. Bion *Idyll.* I. 59, χἦρα δ' ἁ Κυθέρεια, κενοὶ δ' ἀνὰ κέλευθα Ἔρωτες. For the proleptic force of κοῦφε (ἀναρπάσῃ σκύμνον λεαίνης ὥστε κοῦφον εἶναι αὐτήν), cf. v. 517, *note*.—Lobeck understands 'widowed' (by the death of Ajax): Hermann, 'lonely,'—*i. e.* separated, as Tecmessa temporarily was, from her child.

988 τοῖς θανοῦσί τοι.] Aesch. *Ag.* 857, ὥστε σύγγονον | βροτοῦσι τὸν πεσόντα λακτίσαι πλέον. Cf. v. 1385.

991 ἐφίετο.] In the message for Teucer which he gave to the Chorus, v. 567.

ὅσπερ οὐν μέλει.] 'As indeed thou dost care:' οὐν, *in fact*. Plato *Phaedr.* p. 242 E, εἰ δ' ἔστιν,—ὅσπερ οὐν ἔστι,—θεὸς ἤ τι θεῖον ὁ Ἔρως.

992 τῶν ἁπάντων δή.] Cf. v. 858, *note*.

994 ὅδος θ' ὁδῶν.] Brunck's conjecture, ὁδῶν θ' ἁπασῶν ὁδὸς ἀνιάσασα δή, has been adopted in the last edition of Schneidewin.—Cf. *Ant.* 1212 (Creon approaching the scene of Antigone's death), ἆρα δυστυχεστάτῳ | κέλευθον ἕρπω τῶν παρελθουσῶν ὁδῶν;

δή.] *i. e.* πασῶν δή, as in v. 992.

996 ἣν δὴ νῦν ἔβην.] 'Even this which I have now trod.'—ἣν νῦν δὴ ἔβην, 'which *even now* I have trod,' is rather the sense demanded by the context. But it is impossible to suppose, with Lobeck (*ad* vv. 994, 1332), that νῦν δή and δὴ νῦν were used indifferently. The particle δή of necessity emphasises the word before it, and can have nothing to do with the word after it. In Galen *de Sanit. Tuend.* I. 6, 29, ἣν δὴ νῦν πάνυμαι λέγων, the occurrence of ἣν δὴ νῦν where ἣν νῦν δή would have been suitable is, as in this place, a mere coincidence. In Plato *Theaet.* p. 162 A, *Phaedo* 61 E, where Lobeck reads δὴ νῦν ἐφαίνετο, ὅπερ δὴ νῦν ἥδου, Stallbaum has νῦν δή.

997 διώκων.] 'While seeking and tracking (thee) out.'—After sending the messenger who was to convey the warning of Calchas (v. 780), Teucer returned to plead the cause of Ajax in the council of the Greek chiefs. When the council broke up, he commenced a personal search for his kinsman,—at that time fearing nothing more serious for him than a brawl in the camp: but in the course of his quest he learned that Ajax was dead.—Hermann places a comma after σόν, and another after

ἐξεῖα γάρ σου βάξις ὡς θεοῦ τινὸς
δεῦλθ' Ἀχαιοὺς πάντας ὡς οἴχει θανών.
ἀγὼ κλύων δείλαιος ἐκποδὼν μὲν ὢν 1000
ὑπεστένοιζον, νῦν δ' ὁρῶν ἀπόλλυμαι.
οἴμοι.
ἴθ', ἐκκάλυψον, ὡς ἴδω τὸ πᾶν κακόν.
ὦ δυσθέατον ὄμμα καὶ τόλμης πικρᾶς,

ἐκμαθόμην:—'seeking and tracking out (the place of) thy death, as soon as the news reached me.' This version implies that Teucer had learned the death of Ajax before he began to look for him,—a supposition which hardly suits the case. Cf. v. 780, *note*. A var. lect. for *μόρον* is *τόρον*.

998 ἐξεῖα γάρ σου βάξις.] 'A quick rumour about thee, like the whisper of a god,'—*σου*, genitive of the object: cf. v. 222, *ἀνδρὸς αἰθονος ἀγγελίαν*, *note*: *θεοῦ*, attributive genitive,—*βάξις ὡς θεοῦ* (*βάζοντος*). Thus was the prayer of Ajax granted by Zeus: cf. v. 826, *note*.—Elmsley, *θεῶν τινός*,—maintaining that *θεῶν τις* is better Attic than *θεός τις*. But, as Hermann points out, the phrases apply to distinct cases. When the presence of *a* god is a matter of course, and only *the* god is in doubt, *θεῶν τις* is used: *e. g. θυσίαι θεῶν τινι ἀποτελούμεναι*. When divine is contrasted with human agency, *θεός τις* is used: *e. g.* Aesch. *Ag.* 646, *θεός τις, οὐκ ἄνθρωπος*.

999 δεῦλθ' Ἀχαιούς.] Herodotus relates that, when the Greeks at Mycale were going into action, a mysterious rumour spread through the ranks, of a victory gained by their countrymen over the army of Mardonius:—*λόδσι δέ σφι φήμη ἐνέπεσε ἐς τὸ στρατόπεδον τῶν...ἡ δὲ φήμη διῆλθέ σφι ὅδε, ὡς οἱ Ἕλληνες τὴν Μαρδονίου στρατιὴν νικῶν ἐν Βοιωτοῖσι μαχόμενοι*.

1001 ὑπεστένοιζον.] 'Moaned low,'—before the sight of the corpse evoked a full burst of grief: cf. v. 322.

1003 ἴθ', ἐκκάλυψον.] This is said to an attendant,—Tecmessa having left the stage at v. 973. Similarly in the *Electra* (v. 1468) Aegisthus desires the Phocian strangers to lift the face-cloth from the sheeted corpse of Orestes,—*χαλᾶτε τῶν κάλυμμ' ἀπ' ὀφθαλμῶν, ὅπως | τὸ συγγενές τοι κἀν' ἐμοῦ θρήνων τύχῃ*.

1004 ὦ δυσθέατον...πικρᾶς.] 'O ghastly sight, and full of cruel rashness,'—*i. e.* implying cruel rashness as its cause. When Lobeck objects to this interpretation on the ground that *πικρότολμον ὄμμα* (or *θέαμα*) is a questionable phrase, his analysis appears scarcely just. The words *πικρᾶς τόλμης* cannot fairly be resolved into *πικρότολμον*. For the genitive does not necessarily mean more than 'connected with, involving, cruel rashness:' the adjective means 'cruelly rash.' A splendid and costly public building might be described as *μεγαλοπρεπὴς καὶ πολλῆς δαπάνης θέα*. But it does not follow that it could be properly termed *δαπανηρὰ θέα*. The latter phrase would apply to a show or spectacle, the price of admission to which was large.—Hermann, Lobeck, Dindorf, Wunder, and Schneidewin render:—'O ghastly sight! and alas for the cruel daring!' But if there are two separate exclamations,—*ὦ δυσθέατον ὄμμα—ὦ τόλμης πικρᾶς*,—the *καί* is intolerable. If Sophocles had meant this, would he not have written *ὦ δυσθέατον ὄμμα· φεῦ τόλμης πικρᾶς·*?

ὄμμα.] The 'form' of Ajax: cf. v. 977, *note*. It is convenient here to translate *ὄμμα* as if it were *θέαμα*: but of course a landscape or a build-

ὅσας ἀνίας μοι καταστείρας φθίνεις. 1005
ποῖ γὰρ μολεῖν μοι δυνατὸν, ἐς ποίους βροτοὺς,
τοῖς σοῖς ἀρήξαντ' ἐν πόνοισι μηδαμοῦ;
ἦ πού με Τελαμὼν, σὸς πατὴρ ἐμός θ' ἅμα,
δέξαιτ' ἂν εὐπρόσωπος ἵλεώς τ' ἴσως
χωροῦντ' ἄνευ σοῦ. πῶς γὰρ οὐχ; ὅτῳ πάρα 1010
μηδ' εὐτυχοῦντι μηδὲν ἥδιον γελᾶν.
οὗτος τί κρύψει; ποῖον οὐκ ἐρεῖ κακὸν

ing could not be called ὄμμα. In Plato *Phaedr.* p. 253 E, ἰδὼν τὸ ἐρωτικὸν ὄμμα='having beheld the (human) form which inspires love.'

1005 καταστείρας.] Cf. v. 953, φυτεύων, *note:* Gorgias apd. Arist. *Rhet.* II. 3. 4, αἰσχρὸν μὲν ἔσπειρας, κακὸν δὲ ἤθέρισας: Plaut. *Mostell.* v. 1. 51, *quid tu porro serere vis negotium?*

1006 μοι...ἀρήξαντα.] The accus. depends on μολεῖν:—ποῦ μολεῖν (ἐμὲ) ἀρήξαντα, κ.τ.λ., δυνατὸν ἐστί μοι; Cf. Eur. *Med.* 810, σοὶ δὲ συγγνώμη λέγειν | τάδ' ἐστὶ, μὴ πάσχουσαν, ὃν ἐγὼ, κακῶς. For a similar, but bolder, construction, cf. *El.* 479, ὄνησί μοι θράσος...κλύουσαν ὀναίρατον,—where the accus. stands κατὰ σύνεσιν for the dative, as if ὑφέρπει με had preceded.

1008 ἦ πού με Τελαμών, κ.τ.λ.] Cic. *de Orat.* II. 46. 193 (quoting from the *Teucer* of Pacuvius), Segregare abs te ausu's aut sine illo Salamina ingredi? Neque paternum aspectum es veritus?—*Nunquam illum* aspectum *dicebat, quin mihi Telamo iratus fuisse luctu filii videretur.*

σὸς πατὴρ ἐμός θ' ἅμα.] Teucer was the son of the concubine; Ajax of the wife. But to Telamon, at least, Teucer and Ajax stood in the same relation: from Telamon, under ordinary circumstances, Teucer, as well as Ajax, might have looked for the welcome due to a son.—Schneidewin follows Suidas and a few MSS. in reading ἐμός τ' ἴσως...ἴλεως, ἰδὼν. The use of ἴσως in the sense of ἐξ ἴσου, 'equally,' is extremely rare: but Plato *Legg.* p. 805 A so uses it. In Soph. *Phil.* 758, also, Hermann so takes it; but there ἴσως appears rather to mean, 'I suppose,'—'as it seems.'

1010 ὅτῳ πάρα...γελᾶν.] Literally,—'whose wont it is to smile not at all more pleasantly (μηδὲν ἥδιον), even when prosperous:'—'he who, even when things go well, can summon no brighter smile.'—In ὅτῳ πάρεστι μηδὲν γελᾶν, the use of μή instead of οὐ is due simply to the infinitive: for the same reason, μηδὲ instead of οὐδὲ in the dependent clause μηδ' εὐτυχοῦντι.—Schneidewin takes μηδέν, not with γελᾶν, but with εὐτυχοῦντι:—ὅτῳ, μηδ' εὐτυχοῦντι μηδὲν, πάρεστιν ἥδιον γελᾶν: 'not even in any case of good fortune.' In this view the μή qualifies ὅτῳ,—*cui ne in prosperis quidem* adsit *risus* (instead of *adest*).—For πάρεστιν denoting a *disposition* or *habit*, cf. Eur. *Med.* 658, ἀχάριστος δοκεῖ' ὅτῳ πάρεστι | μὴ φίλους τιμᾶν.

1012 τί κρύψει;] Sc. κακόν. Schol. τί στήσει;

ποῖον οὐκ ἐρεῖ κακόν.] Dindorf places a comma at κακόν,—as if the phrases τὸν ἐκ δορὸς γεγῶτα,...τὸν προδόντα, κ.τ.λ.,—were in apposition with κακόν, and placed, as it were, between inverted commas. But it appears simpler to dispense with the comma at κακόν, and to regard ἐρεῖ as governing a double accusative (Madv. *Synt.* § 25 R 3).

ἀντιστροφή.

ΧΟΡΟΣ

ἔμελλες, τάλας, ἔμελλες χρόνῳ 925
στερεόφρων ἄρ' ὧδ' ἐξανύσειν κακὰν
μοῖραν ἀπειρεσίων πόνων. τοιά μοι
πάννυχα καὶ φαέθοντ' ἀνεστέναζες 930
ὠμόφρων ἐχθοδόπ' Ἀτρείδαις
οὐλίῳ σὺν πάθει.
μέγας ἄρ' ἦν ἐκεῖνος ἄρχων χρόνος
πημάτων, ἧμος ἀριστόχειρ 935
* * * * ὅπλων ἔκειτ' ἀγὼν πέρι.

ΤΕΚΜΗΣΣΑ

ἰώ μοί μοι.

ΧΟΡΟΣ

χωρεῖ πρὸς ἦπαρ, οἶδα, γενναία δύη.

925 χρόνῳ.] 'At last,'—hinting at an interval of some length between the award of the arms and the catastrophe of Ajax. Cf. vv. 1336, 7, where the tone of the passage suggests a like inference.

926 ἄρα.] ('I see it now.') *Trach.* 1171, κἀδόκουν πράξειν καλῶς· | τὸ δ' ἦν ἄρ' οὐδὲν ἄλλο πλὴν θανεῖν ἐμέ.

929 τοῖα.] Cf. v. 164, *note*.

930 πάννυχα καὶ φαέθοντ'.] 'Through the hours of darkness, and in the light.' Cf. v. 217, νύκτερος Αἴας ἀνελωβήθη: *Il.* I. 497, ἠερίη δ' ἀνέβη μέγαν οὐρανὸν (Θέτις), — instead of ἦρι, 'early.'—The imperfect ἀνεστέναζες,—as well as the expression χρόνῳ, v. 925,—shews that the meaning must not be confined to complaints uttered by Ajax in the interval between his madness and his death. He had formed a habit of complaining against the Atreidae.

931 ὠμόφρων.] Cf. vv. 205, 547, 885.

932 πάθει.] 'Passion,'—a very rare sense for πάθος before Plato: but cf. *Phil.* 897, ΝΕ. οὐκ οἶδ' ὅτου χρὴ τἄπορον τρέπειν ἔτι.—Φ. ἀπορεῖς δὲ τοῦ σύ; μὴ λέγ', ὦ τέκνον, τάδε.—ΝΕ. ἀλλ' ἀνθεῖ' ἥδη τοῦδε τοῦ πάθους κυρῶ,—'nay, I am even thus deep in the feeling (of ἀπορία).' Thuc. III. 84, διὰ πάθους, 'passionately;' (but the genuineness of the chapter is questioned by Goeller and others.)

934 μέγας ... ἦν ... ἄρχων.] Her. IX. 91, πολλὸς ἦν λισσόμενος, *multus erat in precando*. The participle ἄρχων is virtually a substantive,—ἐκεῖνος χρόνος μεγάλη ἀρχὴ πημάτων ἦν. —Cf. Thuc. II. 12, ἥδε ἡ ἡμέρα τοῖς Ἕλλησι μεγάλων κακῶν ἄρξει.

935 ἀριστόχειρ ἀγών.] Cf. *El.* 699, ὠκύτατον ἀγών: *Phil.* 207, αὐδὰ τρυσάνωρ: *O.C.* ῥιμφάρματος ἁμιλλαι. —'Adjectiva a superlativo composita Latinus sermo respuit, poetae Graeci frequentant: — ἀριστόπολις, μεγιστότιμος, πλειστόμβροτος, πλειστόφορος' (*Lobeck*).

936 ὅπλων.] Compared with the strophe, v. 890, this verse is defective in syllables corresponding with ἀλλἄμὔτῆν |. Musgrave, with Hermann's approval, proposed χρυσοδέτων (as Homer says of the arms of Achilles, —χρυσοῦ γὰρ ἐράσσατο, δῶρα θεοῖο.)—Thiersch, οὐλομένων.—Brunck (after Triclinius), Ἀχιλλέως (contra metrum).

ΤΕΚΜΗΣΣΑ

ἰώ μοί μοι.

ΧΟΡΟΣ

οὐδέν σ' ἀπιστῶ καὶ δὶς οἰμώξαι, γύναι, 940
τοιοῦδ' ἀποβλαφθεῖσαν ἀρτίως φίλου.

ΤΕΚΜΗΣΣΑ

σοὶ μὲν δοκεῖν ταῦτ' ἔστ', ἐμοὶ δ' ἄγαν φρονεῖν.

ΧΟΡΟΣ

ξυναυδᾶ.

ΤΕΚΜΗΣΣΑ

οἴμοι, τέκνον, πρὸς οἷα δουλείας ζυγὰ
χωροῦμεν, οἷοι νῷν ἐφεστᾶσι σκοποί. 945

ΧΟΡΟΣ

ὤμοι, ἀναλγήτων
δισσῶν ἐθρόησας ἄναυδον
ἔργον Ἀτρειδᾶν τῷδ' ἄχει.

938 πρὸς ἥπαρ.] Sc. τὸ εἶν.

940 καὶ δίς.] Cf. v. 432.

941 ἀποβλαφθεῖσαν.] 'Reft of...' The verb βλάπτειν,—properly 'to lay hold upon,' 'arrest,'—may take a genitive of that from which a person so arrested is cut off: *e.g.* Aesch. *Ag.* 119 (λαγὼν) βλαβέντα λοισθίων δρόμων, 'checked from its swiftness for ever:' Tyrtaeus 12. 39, δστοῖσι μεταπρέπει, οὐδέ τις αὐτὸν | βλάπτειν οὔτ' αἰδοῦς οὔτε δίκης ἐθέλει.

942 σοὶ μὲν δοκεῖν, κ.τ.λ.] ''Tis for thee to imagine these things,—for me, to feel them but too sorely,'—replies Tecmessa in her bitterness,—δοκεῖν referring to the sympathetic expressions of the Chorus,—οἶδα, οὐδὲν ἀπιστῶ.

944 δουλείας [ζυγά.] She reverts to the fears which she had before expressed to Ajax (vv. 496 ff.), and which he had endeavoured to allay (vv. 560 ff.)—See v. 498, *note*.

945 οἷοι] = ὅτι τοιοῦτα. Cf. *Π.* XVIII. 262, οἷοι ἀνάγκου θυμὸν ὀτέρβιοι, οὐκ ἐθέλουσι | μίμνειν ἐν τοιῇδε, *quae eius est atrocitas, nolit*, &c.

σκοποί.] 'Jealous masters'—(δεσπόται, v. 500)—who will prove rigorous and exacting overseers of our servile tasks (λατρείας, v. 503). The word σκοπὸς often = 'ruler,' 'guardian,' in a good sense: *e.g.* Pindar (*O.* VI. 101) calls Apollo τοξοφόρον Δάλου θεσμάτων σκοπόν. But the notion of *jealous* supervision comes out in Aesch. *Suppl.* 374, τὸν ὑψόθεν σκοπὸν ἐπισκόπει, | φύλακα πολυπόνων βροτῶν·...μένει τοι Ζηνὸς Ἱκταίου κότος.

946 ὤμοι, ἀναλγήτων, κ.τ.λ.] 'In this affliction (τῷδε ἄχει, lit. '*by* this affliction,' 'by the mention of this affliction' of δουλεία) 'thou hast named an act of the two Atreidae that is not to be spoken of,—that makes them ruthless;' ἀναλγήτων being a predicate,—'the Atreidae of whom you mention such a deed are ruthless'—'your supposition makes them ruthless.'

948 τῷδ' ἄχει.] This difficult dative admits of three explanations: (1) 'by' (or 'in') 'the mention of this

ἀλλ' ἀπείργει θεός.

ΤΕΚΜΗΣΣΑ

οὐκ ἂν τάδ' ἔστη τῇδε μὴ θεῶν μέτα. 950

ΧΟΡΟΣ

ἄγαν ὑπερβριθὲς ἄχθος ἤνυσαν.

ΤΕΚΜΗΣΣΑ

τοιόνδε μέντοι Ζηνὸς ἡ δεινὴ θεὸς
Παλλὰς φυτεύει πῆμ' Ὀδυσσέως χάριν.

ΧΟΡΟΣ

ἦ ῥα κελαινόπαν θυμὸν ἐφυβρίζει πολύτλας ἀνήρ, 954

sorrow?'—τῷδε ἄχει, τῷδε περὶ δουλείας λόγῳ, ἐθρόησας ἄνευδον ἔργον. This view, accepted by Schneidewin, seems on the whole the least unsatisfactory.—(2) 'In our present trouble,' Schol. (ἐν) τῇ παρούσῃ συμφορᾷ,—the words τῷδε ἄχει going closely with ἄνευδον,—'an act not to be breathed of in our present sorrow.'—(3) 'in this lament of yours,'—τῷδε ἄχει being equivalent to ἐν τῷδε θρήνῳ, and going with ἐθρόησας.

950 τάδε.....τῇδε.] Cf. Aesch. *P. V.* 519, οὐ ταῦτα ταύτῃ Μοῖρά πω τελεσφόρος | κρᾶναι τέτρωται.

μὴ θεῶν μέτα.] θεῶν μὴ μετασχόντων, *nisi diis intercedentibus*: cf. Xen. *Cyr.* III. 1. 16, τί χρήσαιτ' ἄν τις ἰσχυρῷ ἢ ἀνδρείῳ, μὴ σώφρονι; *O. T.* 1457, οὐ γὰρ ἂν ποτε | θνήσκων ἐνώδην, μὴ ἐπί τῳ δεινῷ κακῷ.

951 ἄγαν.] Hermann and Lobeck give ἄγαν γ'. On Brunck's ἄγαν δ' Hermann remarks that it suits the view which makes οἱ Ἀτρεῖδαι, not θεοί, the subject to ἤνυσαν: —'esto ut id diis auctoribus fecerint; *at nimis grave* malum effectum dederunt.'—Cf. v. 905, *note.*

952 μέντοι.] 'However,'—although, as you say, it is ὑπερβριθὲς.

Ζηνὸς ἡ δεινὴ θεός.] '(the daughter of) Zeus, the terrible goddess.' Cf. *Ant.* 825, τὸν Φρυγίαν ξένον,—Ταντάλου (daughter of Tantalus). Cf. v. 172, Διὸς Ἄρεσμα, *note.*—The case is different when the article agreeing with the subject precedes the genitive, as in v. 401, ἡ Διὸς, ἀλκίμα θεός: v. 450, ἡ Διὸς, γαργῶπις ἀδάμαντος θεά.

953 φυτεύει.] 'Engenders.' Cf. *El.* 191, δεινὰν δεινῶν προφυτεύσαντες | μορφάν, (Passion and Guile) having *bodied forth* a ghastly form (of crime): *O. T.* 347, ἴσθι γὰρ δοκῶν ἐμοὶ | μὴ ξυμφυτεῦσαι τοὔργον,—'know that I hold thee to be more than an *accomplice* in the deed.'

πῆμα.] The madness inflicted by Athene (vv. 401, 757) and resulting in the death of Ajax.

954 ἦ ῥα.] Cf. v. 177, *note.*

κελαινόπαν θυμὸν ἐφυβρίζει.] 'Exults in his saturnine soul:' θυμόν, accus. of the part affected, (Madvig *Synt.* § 31 *a.*)—Schneidewin:—'Exults over the troubled (deranged) mind of Ajax,'—quoting Eur. *Heracl.* 947 for ἐφυβρίζειν governing the accus. But this is clearly wrong.

κελαινόπαν.] (1) *Sense.*—'Saturnine,'—with the notion of gloomy,

γελᾷ δὲ τοῖσδε μαινομένοις ἄχεσιν πολὺν γέλωτα, φεῦ, φεῦ,
ξύν τε διπλοῖ βασιλῆς κλύοντες Ἀτρεΐδαι. 960

ΤΕΚΜΗΣΣΑ

οἱ δ' οὖν γελάντων κἀπιχαιρόντων κακοῖς
τοῖς τοῦδ'. ἴσως τοι, κεἰ βλέποντα μὴ 'πόθουν,
θανόντ' ἂν οἰμώξειαν ἐν χρείᾳ δορός.
οἱ γὰρ κακοὶ γνώμαισι τἀγαθὸν χεροῖν
ἔχοντες οὐκ ἴσασι, πρίν τις ἐκβάλῃ. 965
ἐμοὶ πικρὸς τέθνηκεν ἢ κείνοις γλυκύς,
αὐτῷ δὲ τερπνός. ὧν γὰρ ἠράσθη τυχεῖν
ἐκτήσαθ' αὐτῷ, θάνατον ὅνπερ ἤθελεν.
τί δῆτα τοῦδ' ἐπεγγελῶεν ἂν κάτα;

sullen malevolence peering from its place of espial and gloating over its success. Cf. v. 377 (of Odysseus), *ἰὼ πάνθ' ὁρῶν, ἐπάντων τ' ἀεὶ | κακῶν ἔργανον*: *Phil.* 1013 (Philoctetes to Odysseus), *ἀλλ' ἡ κακὴ σὴ δι' ἀμυχῶν βλέπουσ' ἀεὶ | ψυχή νιν... οὐ προδίδαξεν*. It is true that such compounds as *κελαινόπτης* were sometimes merely synonyms for the simple adjective,—*e. g. Phil.* 216, *τηλωπὸς ἰωή*: *Trach.* 1050, *δολῶπις πόρη*. But it can scarcely be doubted that keen, watchful espionage upon enemies—so marked a characteristic of the Sophoclean Odysseus—is intended by *κελαινόπτης θυμός*.—(2) *Form.* Lobeck shews that compounds of *ὤψ* admit five forms,—*e. g. στέρωψ, ὀπωψ, κυνόπης, Αἰσωπος, χαροπός*.

πολύτλας ἀνήρ.] 'The patient hero,'—a bitter allusion to the patient malignity of Odysseus, who knew so well how to work and wait.

958 γελᾷ δέ.....ἄχεσιν.] Cf. v. 382.—For the dative, cf. Eur. *Tro.* 406, *κακοῖσιν οἰκεῖοι γελῶ*. So *χαίρειν, ἥδεσθαι, ἀγαπᾶν, κ.τ.λ.*

959 ξύν τε.] Cf. v. 1288, *δὶς ἦν ὁ πράσσων ταῦτα, σὺν δ' ἐγὼ παρών*: *Ant.* 85, *κρυφῇ δὲ πυθοῦ, σὺν δ' αὐτοῦ ἐγώ*.

βασιλῆς.] Cf. v. 189, *note*.

961 οἱ δ' οὖν.] Cf. v. 114, *note*.

962 κτλ.] Cf. v. 562, *note*.

963 ἐν χρείᾳ δορός.] 'In the straits of war.' Cf. v. 1275, *ἐν τροπῇ δορός*.—Not:—'in need of *his* spear,' (Schneidewin:)—nor:—'in the matter of the spear' (Musgrave).

964 οἱ γὰρ κακοί, κ.τ.λ.] Hor. *Od.* III. 24. 31, *Virtutem incolumem odimus, Sublatam ex oculis quaerimus invidi*: Menandri *frag.* (in Bach's Mimnermus, p. 52), *δεινοὶ μὲν ὑδρὶ πάντες ἐσμὲν οὐκλεοῖ | ζῶντι φθονῆσαι, κατθανόντα δ' αἰνέσαι*.

965 πρίν τις ἐκβάλῃ.] Sc. *χαιρῶν*, 'until one strike it out of their hands.' Cf. *Od.* II. 396, *πλάζε δὲ πίνοντας, χαιρῶν δ' ἔκβαλλε κύπελλα*.—Others render, 'until one lose it,'—*ἐκβάλῃ τις* being substituted for *ἐκβάλωσιν*. But *ἐκβάλλειν τι* could not mean, like *ἀποβάλλειν, iacturam facere rei*. In *Ant.* 648, *μή νυν...φρένας...γυναικὸς οὖσαν' ἐκβάλῃς*, the sense is—(not 'lose your reason,' but)—'drive out, expel reason'—'refuse to hear the pleadings of your better judgment.' In Ar. *Eq.* 404, *εἴθ' φαίλοις, ὥσπερ σῦρες, ἐκβάλοις τὴν ἐνθεσιν*,—*ἐκβάλοις* = (not 'lose,' but) 'disgorge.'

966 ἢ.] *i. e. μᾶλλον ἢ*. Cf. *Il.* II. 117, *βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι*: Her. IX. 26, *οὕτω οὖν ἡμῖν δίκαιον ἔχειν τὸ ἕτερον κέρας ἢπερ Ἀθηναίους*.——(Schneidewin, with Eustathius, *ἤ*,—*i. e.* 'even as.')

969 ἐπεγγελῶεν.] In this line, the 'penthemimeral' caesura,—*i. e.*

θεοῖς τέθνηκεν οὗτος, οὐ κείνοισιν, οὔ. 970
πρὸς ταῦτ' Ὀδυσσεὺς ἐν κενοῖς ὑβριζέτω.
Αἴας γὰρ αὐτοῖς οὐκέτ' ἐστίν, ἀλλ' ἐμοὶ
λιπὼν ἀνίας καὶ γόους διοίχεται.

ΤΕΥΚΡΟΣ

ἰώ μοί μοι.

ΧΟΡΟΣ

σίγησον. αὐδὴν γὰρ δοκῶ Τεύκρου κλύειν 975
βοῶντος ἄτης τῆσδ' ἐπίσκοπον μέλος.

the caesura dividing the third foot,—is wanting. (Cf. v. 1091.) Porson (*Supplem. ad Praefat.* p. xxviii.) proposed to remedy the defect by reading τοῦδέ γ' ἐγγελῶν, and compares *O. C.* 1339, κοινῇ καθ' ἡμῶν ἐγγελῶν ἐβρύετται.

970 θεοῖς.] 'By the sentence of the gods:' literally, 'in relation to the gods.' The force of the dative is to express that the death of Ajax is something between himself and the gods,—something in which his human enemies have neither part nor lot. The unjust award of the arms, which was the proximate cause of his death, was but part of a scheme of divine vengeance. Thus in the *Odyssey* (XI. 547) Athene is spoken of as accessory to the verdict,—παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.—The words in *El.* 1152, τέθνηκ' ἐγώ σοι, 'I am dead in all my relations to you,'—shew the dative in a different modification of the same sense.

971 ἐν κενοῖς.] 'With empty taunts,'—lit., 'amid empty things,'—*i. e.* in a case which affords no substantial matter of triumph. For the neuter plural, cf. *O. T.* 287, ἀλλ' οὐκ ἐν ἀργοῖς οὐδὲ τοῦτ' ἐπραξάμην, lit., 'Not even this have I made to be among things unperformed,'—*i. e.* 'This too I have been careful not to leave undone:' Xen. *Anab.* VII. 6. 11, ἐν ἀπόροις εἶναι.

972 Αἴας γάρ, κ. τ. λ.] The enemies of Ajax have no cause to exult. *For* (γάρ) 'they have Ajax no longer'—his death means, for them, not a purpose accomplished, but simply a loss sustained.

ἀλλά...διοίχεται.] There is no real antithesis between αὐτοῖς and ἐμοί,—between the state of the Greek chiefs, bereft of Ajax, and the state of Tecmessa, to whom he had bequeathed sorrow. For both parties his death was a misfortune. Ἀλλά does not contrast αὐτοῖς with ἐμοί, but ἐν' ἐστίν with διοίχεται. 'He is with them no longer, *but* has passed away,—leaving anguish and lamentation' (she adds) 'to me.'

973. *Exit* TECMESSA, *by the side door on the spectators' right.* (She goes to seek Eurysaces, left behind at the tent, v. 809, and reappears at v. 1168, but only as a κώφων πρόσωπον.)—TEUCER's *voice is heard behind the scenes.*

975 σίγησον.] The Coryphaeus addresses his fellow choreutae.

976 ἐπίσκοπον.] 'A strain respective of this woe.'—ἐπίσκοπον, 'contemplating,' 'having regard to' (this woe): cf. Aesch. *Eum.* 862, ΧΟ. τί οὖν μ' ἄνωγας τῷδ' ἐφυμνῆσαι χθονί; —ΑΘ. ἐπῳδὰς νίκης μὴ κακῆς ἐπίσκοπα, 'such prayers as have in view no dishonourable victory:' id. *Cho.* 119, οἴχεσθ' πατρῴων δωμάτων ἐπίσκοπον, 'prayers which have reference to my father's house.'—Others understand:—'a strain on *the mark* of this woe,'—*i.e.* 'which hits the point of it;'—and so the Scholiast, οὐχ

ΤΕΥΚΡΟΣ

ὦ φίλτατ' Αἴας, ὦ ξύναιμον ὄμμ' ἐμοὶ,
ἆρ' ἠμπόληκά σ' ὥσπερ ἡ φάτις κρατεῖ;

ΧΟΡΟΣ

ὅλωλεν ἀνὴρ, Τεῦκρε, τοῦτ' ἐπίστασο.

ΤΕΥΚΡΟΣ

ὤμοι βαρείας ἄρα τῆς ἐμῆς τύχης. 980

ἡμαρτηκὼς τῆς συμφορᾶς, ἀλλ' ἐστοχασμένον. Cf. Her. III. 35, ἐτίσατο τοξεύων, 'to shoot on the mark.' Lobeck quotes τοξότης ἐτίσατο from Himerius, and ἥστοι ἐτίσατο from Themistius (both writers of the 4th cent. A.D.). But the former view is clearly preferable.

Enter TEUCER, *with Attendants, at the side door on the spectators' left, from the Greek camp.*—(Cf. v. 719, *note.*) — Vv. 977—1046. *Teucer.* 'Alas, Ajax, is it even as I have heard? O cruel and sudden blow! —*Cho.* Yea, Teucer,—too cruel.—*Teu.* Woe is me—and where is this man's son?—*Cho.* Alone, beside the tent.—*Teu.* Bring him hither, lest some enemy snatch the dead lion's whelp. Over the dead all love to triumph. O sight of all sights that I have looked on, most grievous! O most painful tidings that brought me hither, to find yet sharper pain! O rash in thy death, what sorrow hast thou left me! How shall I meet Telamon's reproaches, and the anger that will drive me into exile? How withstand my foes at Troy? Strange fate—that thou shouldest have perished by Hector's gift, as he by thine!—*Cho.* Bethink thee how to bury the man, and what to say anon: for Menelaus draws near in evil triumph.'

977 ξύναιμον ὄμμα.] 'Form of my kinsman.' Cf. v. 1004: Aesch. *Cho.* 730 (Electra to Orestes), ὦ ταρσὸν ὄμμα (others, ὄνομα): Soph. *Phil.* 171, ξύντροφον ὄμμα, 'the form of a companion!' *El.* 203, ξύνηθες ὄμμα, 'familiar image' (of Orestes).—In Eur. *Or.* 1082, *Her.* 435, ὄνομα for ὄμμα is now usually read (with Porson).

978 ἠμπόληκά σε.] 'Have I found thee in such a plight as rumour noises?' If ἠμπόληκά σε is read, the sense must be, 'got thee,' 'had thee restored to me:'—not 'betrayed thee,' as others render,—a sense which the word would not bear, and to which the φάτις did not point.—But there can be no question that ἠμπόληκας, the reading of Hermann, Lobeck, Schneidewin, Wunder, and of Dindorf in his edition of 1832,—is far preferable. ἠμπόληκας = πέπρακας, 'hast thou fared?' Cf. Hippocr. *de Morb.* IV. 12. p. 608, ἢν κρατέῃ μία τῶν ἄλλων ἰκμάς, καλλίων ἐμπολήσει ὁ ἄνθρωπος, 'the patient will find himself better:' Aesch. *Eum.* 601, ἠμπολημὼς τὰ πλεῖστα, 'having had the most glorious success.' ἐμπολᾶν, —'to buy,'—to make a bargain, good or bad, in the traffic of Vanity Fair: to profit or to lose. The metaphor is brought out in *Trach.* 537: —παρεσδέδεγμαι, φόρτον ὥστε ναύτιλος, | λωβητὸν ἐμπόλημα τῆς ἐμῆς φρενός,—'a bargain ruinous to my peace'—(Deianira speaking of Iole's introduction into her home).

980 ἄρα.] This passage, and *El.* 1179, οἴμοι ταλαίνης ἄρα τῆσδε συμφορᾶς,—disprove Hermann's view (*praefat. ad O. C.*) that ἄρα is always an '*exclamatoria interrogatio.*'

ΧΟΡΟΣ

ὡς ὧδ' ἐχόντων

ΤΕΥΚΡΟΣ

ὦ τάλας ἐγώ, τάλας.

ΧΟΡΟΣ

πάρα στενάζειν.

ΤΕΥΚΡΟΣ

ὦ περισπερχὲς πάθος.

ΧΟΡΟΣ

ἄγαν γε, Τεῦκρε.

ΤΕΥΚΡΟΣ

φεῦ τάλας. τί γὰρ τέκνου
τὸ τοῦδε, ποῦ μοι γῆς κυρεῖ τῆς Τρῳάδος;

ΧΟΡΟΣ

μόνος παρὰ σκηναῖσιν.

ΤΕΥΚΡΟΣ

οὐχ ὅσον τάχος 985
δῆτ' αὐτὸν ἄξεις δεῦρο, μή τις ὡς κενῆς

Rather, as Ellendt says, ἄρα is sometimes merely a stronger ἄρα, in expressions of indignation or surprise.

981 ὡς ὧδ' ἐχόντων.] Cf. v. 281, *note*.

982 περισπερχές.] 'O fierce, sudden blow.' The notions of 'vehement' and 'sudden' are combined in περισπερχής, — the πάθος being properly *sudden*, Ajax *vehement*. Cf. Eustathius p. 442. 9, ἀσπερχές, ('hotly,' Hom.) τὸ πολυσπούδαστον, ὃ περισπερχὲς λέγει ὁ Σοφοκλῆς. Plut. *de Discr. Adul. et Amic.* c. 24, πικρὸν καὶ ἀπαραίτητον καὶ περισπερχής.

983 τί γὰρ ... ποῦ κυρεῖ;] Cf. v. 101, τί γὰρ δὴ παῖς ὁ τοῦ Λαερτίου, | —ποῦ σοι τύχῃ ἑστηκεν; *Phil.* 421, τί δ', ὅτ' παλαιὸς κἀγαθὸς φίλοι τ' ἐμοὶ, | Νέστωρ ὁ Πύλιος, —ἔστιν;

984 μετ.] Cf. v. 39.

985 μόνος παρὰ σκηναῖσιν.] Where Tecmessa had left him when, on receiving the message of Teucer, she had gone in search of Ajax, v. 809. — For τέκνον — μόνος, cf. Eur. *Andr.* 570, τέκνον τε τοῦδ', ὃν οὐδὲν αἴτιον | μέλλουσι...κτανεῖν. Homer (*Il.* XXII. 84) has even φίλε τέκνον.

986 δῆτ'.] '*Then*'—'if that is the case'—expressing some impatience. The position of δῆτα at the beginning of the verse is peculiar: but cf. Ar. *Nub.* 399, καὶ τοῦτ'...εἴτερ βάλλει τοὺς ἐπιόρκους, | δῆτ' οὐχὶ Σίμων' ἐνέπρησεν; Soph. *O. T.* 1085, οὐκ ἂν ἐξέλθοιμ' ἔτι | ποτ' ἔλλοιτ' *Ai.* 1089, ὅπωσι | μὴ τόνδε θάπτων (where the closely cohering particles, ὅπωσ-μή, are divided).

ὡς κενῆς, κ. τ. λ.] 'As a whelp from a lioness robbed of young.'

σκύμνον λεαίνης δυσμενῶν ἁναρπάσῃ;
ἴθ', ἐγκόνει, σύγκαμνε. τοῖς θανοῦσί τοι
φιλοῦσι πάντες κειμένοις ἐπεγγελᾶν.

ΧΟΡΟΣ

καὶ μὴν ἔτι ζῶν, Τεῦκρε, τοῦδέ σοι μέλειν 990
ἐφίεθ' ἀνὴρ κεῖνος, ὥσπερ οὐν μέλει.

ΤΕΥΚΡΟΣ

ὦ τῶν ἁπάντων δὴ θεαμάτων ἐμοὶ
ἔλγιστον ὧν προσείδον ὀφθαλμοῖς ἐγώ,
ὁδὸς θ' ὁδῶν πασῶν ἀνιάσασα δὴ
μάλιστα τοὐμὸν σπλάγχνον, ἣν δὴ νῦν ἔβην, 995
ὦ φίλτατ' Αἴας, τὸν σὸν ὡς ἐπῃσθόμην
μόρον διώκων κἀξιχνιάσκοπούμενος.

For κενῆς, *forlorn*, cf. Bion *Idyll.* I. 59, χήρα δ' ἁ Κυθέρεια, κενοὶ δ' ἀνὰ κῆπον Ἔρωτες. For the proleptic force of κενῆς (ἀναρπάσῃ σκύμνον λεαίνης ὥστε κενὴν εἶναι αὐτήν), cf. v. 517, *note.*—Lobeck understands 'widowed' (by the death of Ajax): Hermann, 'lonely,'—*i. e.* separated, as Tecmessa temporarily was, from her child.

988 τοῖς θανοῦσί τοι.] Aesch. *Ag.* 857, ὥστε σύγγονον | βροτοῖσι τὸν πεσόντα λακτίσαι πλέον. Cf. v. 1385.

991 ἐφίετο.] In the message for Teucer which he gave to the Chorus, v. 567.

ὥσπερ οὐν μέλει.] 'As indeed thou dost care:' οὐν, *in fact.* Plato *Phaedr.* p. 242 E, εἰ δ' ἔστιν,—ὥσπερ οὐν ἔστι,—θεὸς ἢ τι θεῖον ὁ Ἔρως.

992 τῶν ἁπάντων δή.] Cf. v. 858, *note.*

994 ὅσα θ' ὁδῶν.] Brunck's conjecture, ὁδῶν θ' ἁπασῶν ὁδὸς ἀνιάσασα δή, has been adopted in the last edition of Schneidewin.—Cf. *Ant.* 1212 (Creon approaching the scene of Antigone's death), ἆρα δυστυχεστάτῳ | πέλαθεν ἕρπω τῶν παρελθουσῶν ὁδῶν;

δή.] *i. e.* πασῶν δή, as in v. 992.

995 ἣν δὴ νῦν ἔβην.] 'Even this which I have now trod.'—ἣν νῦν δὴ ἔβην, 'which *even now* I have trod,' is rather the sense demanded by the context. But it is impossible to suppose, with Lobeck (*ad* vv. 994, 1332), that νῦν δή and δὴ νῦν were used indifferently. The particle δή of necessity emphasises the word before it, and can have nothing to do with the word after it. In Galen *de Sanit. Tuend.* I. 6, 29, ἣν δὴ νῦν πέπαυμαι λέγων, the occurrence of ἣν δὴ νῦν where ἣν νῦν δή would have been suitable is, as in this place, a mere coincidence. In Plato *Theaet.* p. 162 A, *Phaedo* 61 E, where Lobeck reads δὴ νῦν ἐφαίνετο, ὅπερ δὴ νῦν ἥρου, Stallbaum has νῦν δή.

997 διώκων.] 'While seeking and tracking (thee) out.'—After sending the messenger who was to convey the warning of Calchas (v. 780), Teucer returned to plead the cause of Ajax in the council of the Greek chiefs. When the council broke up, he commenced a personal search for his kinsman,—at that time fearing nothing more serious for him than a brawl in the camp: but in the course of his quest he learned that Ajax was dead.—Hermann places a comma after σόν, and another after

ἐξεῖα γάρ σου βάξις ὡς θεοῦ τινὸς
διῆλθ' Ἀχαιοὺς πάντας ὡς οἴχει θανών.
ἀγὼ κλύων δείλαιος ἐκποδὼν μὲν ὢν 1000
ὑπεστέναζον, νῦν δ' ὁρῶν ἀπόλλυμαι.
οἴμοι.
ἴθ', ἐκκάλυψον, ὡς ἴδω τὸ πᾶν κακόν.
ὦ δυσθέατον ὄμμα καὶ τόλμης πικρᾶς,

ἐκγοθόμῃ;—'seeking and tracking out (the place of) thy death, as soon as the news reached me.' This version implies that Teucer had learned the death of Ajax before he began to look for him,—a supposition which hardly suits the case. Cf. v. 780, *note*. A var. lect. for *μόρον* is *πόρον*.

998 ἐξεῖα γάρ σου βάξις.] 'A quick rumour about thee, like the whisper of a god,'—*σου*, genitive of the object: cf. v. 222, *ἀνδρὸς αἰθωνος ἀγγελίαν*, *note*: *θεοῦ*, attributive genitive,—*βάξις ὡς θεοῦ* (*βάζωνος*). Thus was the prayer of Ajax granted by Zeus: cf. v. 826, *note*.—Elmsley, *θεῶν τινός*,—maintaining that *θεῶν τις* is better Attic than *θεός τις*. But, as Hermann points out, the phrases apply to distinct cases. When the presence of *a* god is a matter of course, and only *the* god is in doubt, *θεῶν τις* is used: *e. g. θυσίαι θεῶν τινὶ ἀποτελούμεναι*. When divine is contrasted with human agency, *θεός τις* is used: *e. g.* Aesch. *Ag.* 646, *θεός τις, οὐκ ἄνθρωπος*.

999 διῆλθ' Ἀχαιούς.] Herodotus relates that, when the Greeks at Mycale were going into action, a mysterious rumour spread through the ranks, of a victory gained by their countrymen over the army of Mardonius:—*λοῦσι δὲ σφι φήμη ἐνέπεσε ἐς τὸ στρατόπεδον πᾶν...ἡ δὲ φήμη διῆλθέ σφι ὧδε, ὡς οἱ Ἕλληνες τὴν Μαρδονίου στρατιὴν νικῶεν ἐν Βοιωτοῖσι μαχόμενοι*.

1001 ὑπεστέναζον.] 'Moaned low,'—before the sight of the corpse evoked a full burst of grief: cf. v. 322.

1003 ἴθ', ἐκκάλυψον.] This is said to an attendant,—Tecmessa having left the stage at v. 973. Similarly in the *Electra* (v. 1468) Aegisthus desires the Phocian strangers to lift the face-cloth from the sheeted corpse of Orestes,—*χαλᾶτε πᾶν κάλυμμ' ἀπ' ὀφθαλμῶν, ὅπως | τὸ συγγενές τοι κἀν' ἐμοῦ θρήνων τύχῃ*.

1004 ὦ δυσθέατον...πικρᾶς.] 'O ghastly sight, and full of cruel rashness,'—*i. e.* implying cruel rashness as its cause. When Lobeck objects to this interpretation on the ground that *πικρότολμον ὄμμα* (or *θέαμα*) is a questionable phrase, his analysis appears scarcely just. The words *πικρᾶς τόλμης* cannot fairly be resolved into *πικρότολμον*. For the genitive does not necessarily mean more than 'connected with, involving, cruel rashness:' the adjective means 'cruelly rash.' A splendid and costly public building might be described as *μεγαλοπρεπὴς καὶ πολλῆς δαπάνης θέα*. But it does not follow that it could be properly termed *δαπανηρὰ θέα*. The latter phrase would apply to a show or spectacle, the price of admission to which was large.—Hermann, Lobeck, Dindorf, Wunder, and Schneidewin render:—'O ghastly sight! and alas for the cruel daring!' But if there are two separate exclamations,—*ὦ δυσθέατον ὄμμα—ὦ τόλμης πικρᾶς*,—the *καί* is intolerable. If Sophocles had meant this, would he not have written *ὦ δυσθέατον ὄμμα· φεῦ τόλμης πικρᾶς*?

ὄμμα.] The 'form' of Ajax: cf. v. 977, *note*. It is convenient here to translate *ὄμμα* as if it were *θέαμα*: but of course a landscape or a build-

ὅσας ἀνίας μοι καταστείρας φθίνεις. 1005
ποῖ γὰρ μολεῖν μοι δυνατὸν, ἐς ποίους βροτοὺς,
τοῖς σοῖς ἀρήξαντ' ἐν πόνοισι μηδαμοῦ;
ἦ πού με Τελαμὼν, σὸς πατὴρ ἐμός θ' ἅμα,
δέξαιτ' ἂν εὐπρόσωπος ἵλεώς τ' ἴσως
χωροῦντ' ἄνευ σοῦ. πῶς γὰρ οὐχ; ὅτῳ πάρα 1010
μηδ' εὐτυχοῦντι μηδὲν ἥδιον γελᾶν.
οὗτος τί κρύψει; ποῖον οὐκ ἐρεῖ κακὸν

ing could not be called ὄμμα. In Plato *Phaedr.* p. 253 E, ἰδὼν τὸ ἐρωτικὸν ὄμμα = 'having beheld the (human) form which inspires love.'

1005 καταστείρας.] Cf. v. 953, φωτεύειν, *note:* Gorgias *ap.* Arist. *Rhet.* II. 3. 4, αἰσχρὼς μὲν ἔστειρας, κακῶς δὲ ἐθέρισας: Plaut. *Mostell.* v. 1. 51, *quid tu porro serere vis negotium?*

1006 μοι...ἀρήξαντα.] The accus. depends on μολεῖν:—ποῖ μολεῖν (ἐμὶ) ἀρήξαντα, κ.τ.λ., δυνατόν ἐστί μοι; Cf. Eur. *Med.* 810, σοὶ δὲ συγγνώμη λέγων | τάδ' ἐστὶ, μὴ πάσχουσαν, ὃς ἐγὼ, κακῶς. For a similar, but bolder, construction, cf. *El.* 479, ὅστεστί μοι θράσος...κλύουσαν ὀνειράτων,—where the accus. stands κατὰ σύνεσιν for the dative, as if ὑφέρπει με had preceded.

1008 ἦ πού με Τελαμὼν, κ.τ.λ.] Cic. *de Orat.* II. 46. 193 (quoting from the *Teucer* of Pacuvius), Segregare abs te ausu's aut sine illo Salamina ingredi? Neque paternum aspectum es veritus?—*Nunquam illum* aspectum *dicebat, quin mihi Telamo iratus furere luctu filii videretur.*

σὸς πατὴρ ἐμός θ' ἅμα.] Teucer was the son of the concubine; Ajax of the wife. But to Telamon, at least, Teucer and Ajax stood in the same relation: from Telamon, under ordinary circumstances, Teucer, as well as Ajax, might have looked for the welcome due to a son.—Schneidewin follows Suidas and a few MSS. in reading ἐμός τ' ἴσωι...Πλοῦν, ἰδὼν. The use of ἴσωι in the sense of ἐξ ἴσου, 'equally,' is extremely rare: but Plato *Legg.* p. 805 A so uses it. In Soph. *Phil.* 758, also, Hermann so takes it; but there ἴσωι appears rather to mean, 'I suppose,'—'as it seems.'

1010 ὅτῳ πάρα...γελᾶν.] Literally,—'whose wont it is to smile not at all more pleasantly (μηδὲν ἥδιον), even when prosperous:'—'he who, even when things go well, can summon no brighter smile.'—In ὅτῳ πάρεστι μηδὲν γελᾶν, the use of μή instead of οὐ is due simply to the infinitive: for the same reason, μηδέ instead of οὐδέ in the dependent clause μηδ' εὐτυχοῦντι.—Schneidewin takes μηδὲν, not with γελᾶν, but with εὐτυχοῦντι:—ὅτῳ, μηδ' εὐτυχοῦντι μηδὲν, πάρεστιν ἥδιον γελᾶν: 'not even in any case of good fortune.' In this view the μή qualifies ὅτῳ,—*cui ne in prosperis quidem* adsit *risus* (instead of *adest*).—For πάρεστιν denoting a *disposition* or *habit*, cf. Eur. *Med.* 658, ἀχάριστοι δ'οἷσθ' ὅτῳ πάρεστι | μὴ φίλοις τιμᾶν.

1012 τί κρύψει;] Sc. κακόν. Schol. τί σιγήσει;

ποῖον οὐκ ἐρεῖ κακόν.] Dindorf places a comma at κακόν,—as if the phrases τὸν ἐκ δορὸς γεγῶτα,...τὸν προδόντα, κ.τ.λ.,—were in apposition with κακόν, and placed, as it were, between inverted commas. But it appears simpler to dispense with the comma at κακόν, and to regard ἐρεῖ as governing a double accusative (Madv. *Synt.* § 25 R 3).

ἀλλ' ἀπείργοι θεός.

ΤΕΚΜΗΣΣΑ

οὐκ ἂν τάδ' ἔστη τῇδε μὴ θεῶν μέτα. 950

ΧΟΡΟΣ

ἄγαν ὑπερβριθὲς ἄχθος ἤνυσαν.

ΤΕΚΜΗΣΣΑ

τοιόνδε μέντοι Ζηνὸς ἡ δεινὴ θεὸς
Παλλὰς φυτεύει πῆμ' Ὀδυσσέως χάριν.

ΧΟΡΟΣ

ἦ ῥα κελαινώπαν θυμὸν ἐφυβρίζει πολύτλας ἀνήρ, 954

sorrow?'—τῷδε ἄχει, τῷδε περὶ δουλείας λόγῳ, ἐθρόησας ἄναυδον ἔργον. This view, accepted by Schneidewin, seems on the whole the least unsatisfactory.—(2) 'In our present trouble,' Schol. (ἐν) τῇ παρούσῃ συμφορᾷ,—the words τῷδε ἄχει going closely with ἄναυδον,—'an act not to be breathed of in our present sorrow.'—(3) 'in this lament of yours,'—τῷδε ἄχει being equivalent to ἐν τῷδε θρήνῳ, and going with ἐθρόησας.

950 τάδε.....τῇδε.] Cf. Aesch. *P. V.* 519, οὐ ταῦτα ταύτῃ Μοῖρά πω τελεσφόρος | κρᾶναι πέπρωται.

μὴ θεῶν μέτα.] θεῶν μὴ μετασχόντων, *nisi diis intercedentibus*: cf. Xen. *Cyr.* III. I. 16, τί χρήσαιτ' ἄν τις ἰσχυρῷ ἢ ἀνδρείῳ, μὴ σώφρων; *O. T.* 1457, οὐ γὰρ ἂν ποτε | θνήσκων ἐσώθην, μὴ ἐπὶ τῷ δεινῷ κακῷ.

951 ἄγαν.] Hermann and Lobeck give ἄγαν γ'. On Brunck's ἄγαν δ' Hermann remarks that it suits the view which makes οἱ Ἀτρεῖδαι, not θεοί, the subject to ἤνυσαν:—'esto ut id diis auctoribus fecerint; *at nimis grave* malum effectum dederunt.'—Cf. v. 905, *note*.

952 μέντοι.] 'However,'—although, as you say, it is ὑπερβριθές.

Ζηνὸς ἡ δεινὴ θεός.] '(the daughter of) Zeus, the terrible goddess.' Cf. *Ant.* 825, τὰν Φρυγίαν ξένας,—Ταντάλου (daughter of Tantalus). Cf. v. 172, Διὸς Ἄρτεμις, *note*.—The case is different when the article agreeing with the subject precedes the genitive, as in v. 401, ἁ Διός, ἀλκίμα θεός: v. 450, ἡ Διός, γαργῶπις δέδμαται θεά.

953 φυτεύει.] 'Engenders.' Cf. *El.* 191, δεινὰν δεινῶς προφυτεύσαντες | μορφάν, (Passion and Guile) having *bodied forth* a ghastly form (of crime): *O. T.* 347, ἴσθι γὰρ δοκῶν ἐμοὶ | μὴ ξυμφυτεῦσαι τοὐργον,—'know that I hold thee to be more than an *accomplice* in the deed.'

πῆμα.] The madness inflicted by Athene (vv. 401, 757) and resulting in the death of Ajax.

954 ἦ ῥα.] Cf. v. 177, *note*.

κελαινώπαν θυμὸν ἐφυβρίζει.] 'Exults in his saturnine soul:' θυμόν, accus. of the part affected, (Madvig *Synt.* § 31 *a*.)—Schneidewin:—'Exults over the troubled (deranged) mind of Ajax,'—quoting Eur. *Heracl.* 947 for ἐφυβρίζων governing the accus. But this is clearly wrong.

κελαινώπαν.] (1) *Sense*.—'Saturnine,'—with the notion of gloomy,

γελᾷ δὲ τοῖσδε μαινομένοις ἄχεσιν πολὺν γέλωτα, φεῦ, φεῦ,
ξύν τε διπλοῖ βασιλῆς κλύοντες Ἀτρεΐδαι. 960

ΤΕΚΜΗΣΣΑ

οἱ δ' οὖν γελώντων κἀπιχαιρόντων κακοῖς
τοῖς τοῦδ'. ἴσως τοι, κεἰ βλέποντα μὴ 'πόθουν,
θανόντ' ἂν οἰμώξειαν ἐν χρείᾳ δορός.
οἱ γὰρ κακοὶ γνώμαισι τἀγαθὸν χεροῖν
ἔχοντες οὐκ ἴσασι, πρίν τις ἐκβάλῃ. 965
ἐμοὶ πικρὸς τέθνηκεν ἡ κείνοις γλυκύς,
αὐτῷ δὲ τερπνός. ὧν γὰρ ἠράσθη τυχεῖν
ἐκτήσαθ' αὐτῷ, θάνατον ὅνπερ ἤθελεν.
τί δῆτα τοῦδ' ἐπεγγελῶεν ἂν κάτα;

sullen malevolence peering from its place of espial and gloating over its success. Cf. v. 377 (of Odysseus), ἰὼ πάνθ' ὁρῶν, ἀπάντων τ' ἀεὶ | κακῶν ἄγγελον: *Phil.* 1013 (Philoctetes to Odysseus), ἀλλ' ἡ κακὴ σὴ δὶς μυχῶν βλέπουσ' ἀεὶ | ψυχή νιν... εὖ προδιδάξω. It is true that such compounds as κελαινόπτης were sometimes merely synonyms for the simple adjective,—*e. g. Phil.* 216, τηλαυγὲς ὄψει: *Trach.* 1050, δολόπτοις κόρῃ. But it can scarcely be doubted that keen, watchful espionage upon enemies—so marked a characteristic of the Sophoclean Odysseus—is intended by κελαινόπτης θυμός.—(2) *Form.* Lobeck shews that compounds of ὄψ admit five forms,—*e. g.* στέρωψ, ὀβριμόπωψ, κυνόπτης, Αἰσχυνόπη, χαροπός.

πολύτλας ἀνήρ.] 'The patient hero,'—a bitter allusion to the patient malignity of Odysseus, who knew so well how to work and wait.

958 γελᾷ δὲ.....ἄχεσιν.] Cf. v. 382.—For the dative, cf. Eur. *Tro.* 406, κακοῖσιν οἰκεῖοις γελᾷς. So χαίρειν, ἥδεσθαι, ἀγασθῆν, κ.τ.λ.

959 ξύν τε.] Cf. v. 1288, δεῖν ἥν ὁ πράσσων ταῦτα, σὺν δ' ἐγὼ παρών: *Ant.* 85, πρυφῇ δὲ κεῦθε, σὺν δ' αὐτοῖς ἐγώ.

βασιλῆς.] Cf. v. 189, *note.*

961 οἱ δ' οὖν.] Cf. v. 114, *note.*

962 κεἰ.] Cf. v. 363, *note.*

963 ἐν χρείᾳ δορός.] 'In the straits of war.' Cf. v. 1275, ἐν τροπῇ δορός.—Not:—'in need of *his* spear,' (Schneidewin:)—nor:—'in the matter of the spear' (Musgrave).

964 οἱ γὰρ κακοί, κ.τ.λ.] Hor. *Od.* III. 24. 31, *Virtutem incolumem odimus, Sublatam ex oculis quaerimus invidi:* Menandri *frag.* (in Bach's Mimnermus, p. 52), δεινοὶ μὲν ἀνδρὶ πάντες ἐσμὲν εὐκλεεῖ | ζῶντι φθονῆσαι, κατθανόντα δ' αἰνέσαι.

965 πρίν τις ἐκβάλῃ.] Sc. χαιρῶν, 'until one strike it out of their hands.' Cf. *Od.* II. 396, πλάζε δὲ πίνοντας, χαιρῶν δ' ἔκβαλλε κύπελλα.—Others render, 'until one lose it,'—ἐκβάλῃ τις being substituted for ἐκβάλλοιεν. But ἐκβάλλειν τι could not mean, like ἀναβάλλειν, *iacturam facere rei.* In *Ant.* 648, μή νιν...φρένας...γυναικὸς οὖσαν' ἐκβάλῃς, the sense is—(not 'lose your reason,' but)—'drive out, expel reason'—'refuse to hear the pleadings of your better judgment.' In Ar. *Eq.* 404, εἴθ' φαύλως, ὥσπερ εὗρες, ἐκβάλοις τὴν ἐνθεσιν,—ἐκβάλοις = (not 'lose,' but) 'disgorge.'

966 ἡ.] *i. e.* μᾶλλον ἢ. Cf. *Il.* II. 117, βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι: Her. IX. 26, οὔτοι οὐν ἔφαμι δίκαιον ἔχειν τὸ ἕτερον κέρας ἢπερ Ἀθηναίων.——(Schneidewin, with Eustathius, ἤ,—*i. e.* 'even as.')

969 ἐπεγγελῶεν.] In this line, the 'penthemimeral' caesura,—*i. e.*

θεοῖς τέθνηκεν οὗτος, οὐ κείνοισιν, οὔ. 970
πρὸς ταῦτ' Ὀδυσσεὺς ἐν κενοῖς ὑβριζέτω.
Αἶας γὰρ αὐτοῖς οὐκέτ' ἐστὶν, ἀλλ' ἐμοὶ
λιπὼν ἀνίας καὶ γόους διοίχεται.

ΤΕΥΚΡΟΣ

ἰώ μοί μοι.

ΧΟΡΟΣ

σίγησον. αὐδὴν γὰρ δοκῶ Τεύκρου κλύειν 975
βοώντος ἄτης τῆσδ' ἐπίσκοπον μέλος.

the caesura dividing the third foot,—is wanting. (Cf. v. 1091.) Porson (*Supplem. ad Praefat.* p. xxviii.) proposed to remedy the defect by reading τοῦδέ γ' ἐγγελῶν, and compares *O. C.* 1339, κοινῇ καθ' ἡμῶν ἐγγελῶν ἐβρύνεται.

970 θεοῖς.] 'By the sentence of the gods:' literally, 'in relation to the gods.' The force of the dative is to express that the death of Ajax is something between himself and the gods,—something in which his human enemies have neither part nor lot. The unjust award of the arms, which was the proximate cause of his death, was but part of a scheme of divine vengeance. Thus in the *Odyssey* (XI. 547) Athene is spoken of as accessory to the verdict,—καὶ δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.—The words in *El.* 1152, τέθνηκ' ἐγώ σοι, 'I am dead in all my relations to you,'—shew the dative in a different modification of the same sense.

971 ἐν κενοῖς.] 'With empty taunts,'—lit., 'amid empty things,'—*i. e.* in a case which affords no substantial matter of triumph. For the neuter plural, cf. *O. T.* 287, ἀλλ' οὐκ ἐν ἔργοις οὐδὲ τοῦτ' ἐπραξάμην, lit., 'Not even this have I made to be among things unperformed,'—*i. e.* 'This too I have been careful not to leave undone:' Xen. *Anab.* VII. 6. 11, ἐν ἀνδράσι εἶναι.

972 Αἶας γάρ, κ. τ. λ.] The enemies of Ajax have no cause to exult. *For* (γάρ) 'they have Ajax no longer'—his death means, for them, not a purpose accomplished, but simply a loss sustained.

ἀλλά...διοίχεται.] There is no real antithesis between αὐτοῖς and ἐμοί,—between the state of the Greek chiefs, bereft of Ajax, and the state of Tecmessa, to whom he had bequeathed sorrow. For both parties his death was a misfortune. Ἀλλά does not contrast αὐτοῖς with ἐμοί, but ἔτ' ἐστὶν with διοίχεται. 'He is with them no longer, *but* has passed away,—leaving anguish and lamentation' (she adds) 'to me.'

973. *Exit* TECMESSA, *by the side door on the spectators' right.* (She goes to seek Eurysaces, left behind at the tent, v. 809, and reappears at v. 1168, but only as a κώφον πρόσωπον.)—TEUCER'S *voice is heard behind the scenes.*

975 σίγησον.] The Coryphaeus addresses his fellow choreutae.

976 ἐπίσκοπον.] 'A strain respective of this woe.'—ἐπίσκοπον, 'contemplating,' 'having regard to' (this woe): cf. Aesch. *Eum.* 862, ΧΟ. τί οὖν μ' ἀνωγας τῆδ' ἐφωμῆσαι χθονί; —ΑΘ. ἐπεύχου νίκης μὴ κακῆς ἐπίσκοπα, 'such prayers as have in view no dishonourable victory:' id. *Cho.* 119, εὐχὰς πατρῴων δωμάτων ἐπισκόπους, 'prayers which have reference to my father's house.'—Others understand:—'a strain on *the mark* of this woe,'—*i. e.* 'which hits the point of it;'—and so the Scholiast, οὐχ

ΤΕΥΚΡΟΣ

ὦ φίλτατ' Αἴας, ὦ ξύναιμον ὄμμ' ἐμοὶ,
ἆρ' ἡμπόληκά σ' ὥσπερ ἡ φάτις κρατεῖ;

ΧΟΡΟΣ

ὄλωλεν ἀνὴρ, Τεῦκρε, τοῦτ' ἐπίστασο.

ΤΕΥΚΡΟΣ

ὤμοι βαρείας ἄρα τῆς ἐμῆς τύχης. 980

ἡμαρτηκὼς τῆς συμφορᾶς, ἀλλ' ἐστοχασμένον. Cf. Her. III. 35, ἐπίσκοπα τοξεύειν, 'to shoot on the mark.' Lobeck quotes τοξότης ἐπίσκοπος from Himerius, and δίστοι ἐπίσκοποι from Themistius (both writers of the 4th cent. A.D.). But the former view is clearly preferable.

Enter TEUCER, *with Attendants, at the side door on the spectators' left, from the Greek camp.*—(Cf. v. 719, *note.*) — Vv. 977—1046. *Teucer.* 'Alas, Ajax, is it even as I have heard? O cruel and sudden blow! —*Cho.* Yea, Teucer,—too cruel.—*Teu.* Woe is me—and where is this man's son?—*Cho.* Alone, beside the tent.—*Teu.* Bring him hither, lest some enemy snatch the dead lion's whelp. Over the dead all love to triumph. O sight of all sights that I have looked on, most grievous! O most painful tidings that brought me hither, to find yet sharper pain! O rash in thy death, what sorrow hast thou left me! How shall I meet Telamon's reproaches, and the anger that will drive me into exile? How withstand my foes at Troy? Strange fate—that thou shouldest have perished by Hector's gift, as he by thine!—*Cho.* Bethink thee how to bury the man, and what to say anon: for Menelaus draws near in evil triumph.'

977 ξύναιμον ὄμμα.] 'Form of my kinsman.' Cf. v. 1004: Aesch. *Cho.* 730 (Electra to Orestes), ὦ τερπνὸν ὄμμα (others, ὄνειμα): Soph. *Phil.* 171, ξύντροφον ὄμμα, 'the form of a companion:' *El.* 203, ξύνηθες ὄμμα, 'familiar image' (of Orestes).—In Eur. *Or.* 1082; *Her.* 435, ὄνομα for ὄμμα is now usually read (with Porson).

978 ἡμπόληκά σε.] 'Have I found thee in such a plight as rumour noises?' If ἡμπόληκά σε is read, the sense must be, 'got thee,' 'had thee restored to me:'—not 'betrayed thee,' as others render,—a sense which the word would not bear, and to which the φάτις did not point.—But there can be no question that ἡμπόληκας, the reading of Hermann, Lobeck, Schneidewin, Wunder, and of Dindorf in his edition of 1832,—is far preferable. ἡμπόληκας = πέπραγας, 'hast thou fared?' Cf. Hippocr. *de Morb.* IV. 12. p. 608, ἢν κρατέῃ μία τῶν ἄλλων ἰκμὰς, καλλίον ἐμπολήσει ὁ ἄνθρωπος, 'the patient will find himself better:' Aesch. *Eum.* 601, ἡμπολημένοι τὰ πλείστα, 'having had the most glorious success.' ἐμπολᾶν, —'to buy,'—to make a bargain, good or bad, in the traffic of Vanity Fair: to profit or to lose. The metaphor is brought out in *Trach.* 537: —παρεσδέδεγμαι, φόρτον ὅστε ναύτιλος, | λωβητὸν ἐμπόλημα τῆς ἐμῆς φρενός,—'a bargain ruinous to my peace'—(Deianira speaking of Iole's introduction into her home).

980 ἄρα.] This passage, and *El.* 1179, οἴμοι ταλαίνης ἄρα τῆσδε συμφορᾶς,—disprove Hermann's view (*praefat. ad O. C.*) that ἄρα is always an '*exclamatoria interrogatio.*'

φράζου τὸν ἄνδρα χοὔ τι μυθήσει τάχα.
βλέπω γὰρ ἐχθρὸν ψῶτα, καὶ τάχ' ἂν κακοῖς
γελῶν ἃ δὴ κακοῦργος ἐξίκοιτ' ἀνήρ.

ΤΕΥΚΡΟΣ

τίς δ' ἐστὶν ὅστις' ἄνδρα προσλεύσσεις στρατοῦ;

ΧΟΡΟΣ

Μενέλαος, ᾧ δὴ τόνδε πλοῦν ἐστείλαμεν. 1045

ΤΕΥΚΡΟΣ

ὁρῶ· μαθεῖν γὰρ ἐγγὺς ὢν οὐ δυσπετής.

ΜΕΝΕΛΑΟΣ

οὗτος, σὲ φωνῶ τόνδε τὸν νεκρὸν χεροῖν

'subaudi βῆσιν:' but it seems simpler to take μακράν as an adverb. The phrase μακρὰν λέγειν occurs only in Soph. *El.* 1259.

1042 κακοῖς γελῶν.] Cf. v. 957, *note.*

1043 ἃ δή.] 'Just like' a bad man. Cf. Plato *Phaedr.* p. 244 E, ἀλλὰ μὴν νόσων γε καὶ πόνων τῶν μεγίστων, —ἃ δὴ παλαιῶν ἐκ μηνιμάτων πόθεν ἵν τισι τῶν γενῶν,—ἡ μανία ἐγγενομένη... ἀπαλλαγὴν εὕρετο, 'supplied a release from the worst 'plagues and afflictions,—*such as notoriously* (ἃ δή) arise,' &c.: Simonides Amorginus *frag.* I. 3, νοῦς δ' οὐκ ἐν' ἀνθρώποισιν, ἀλλ' ἐφήμεροι | ἃ δὴ βοτ' αἰεὶ ζῶμεν.

1044 τίς δ' ἐστὶν, ὅστις' ἄνδρα.] A species of inverse attraction,—the substantive being transposed from the principal into the relative clause. Cf. *Il.* IX. 131, τὰς μὲν οἱ δώσω, μετὰ δ' ἔσσεται, ἣν τότ' ἀπηύρων | κούρην Βρισῆος: Cic. *de Legg.* III. 5. 12, haec *est enim*, quam *Scipio laudat in libris et quam maxime probat* temperationem *reipublicae.*

1046 μαθεῖν...οὐ δυσπετής.] Cf. Eur. *Med.* 1196, πλὴν τῷ τεκόντι, κάρτα δυσμαθὴς ἰδεῖν.—Menelaus, king of Lacedaemon (*Od.* XI. 460), is for the Attic Tragedians the representative of ultra-Spartan manners and sentiment. It is to Menelaus that the Andromache of Euripides addresses her invective against Sparta,—ὦ τέκνον ἀνθρώπουσιν ἐχθιστοι βροτῶν, κ.τ.λ. (*Androm.* 445 ff.). In that speech (v. 458) he is called γοργὸς ἀπλίτης, '*grim.*' Scowling looks and an air of pompous austerity were supposed to mark the Spartan abroad. Describing an Athenian who affected Spartan manners, Plutarch says (*Phoc.* 10):—'There was one Archibiades, surnamed the *Laconiser*, with a flowing beard of enormous size,—a cloak always shabby,—and a sulky face' (σκυθρωπάζων).

Enter MENELAUS, *from the Greek camp, by the side-entrance on the left of the spectators.* (Cf. v. 719, *note.*) *He is attended by a herald.* (Cf. v. 1114. The presence of the herald serves to mark the official character of the protest, v. 1050.)

1047—1184. *Men.* 'I forbid thee to bury this corpse. — *Teu.* And wherefore?—*Men.* As the corpse of a public enemy; of one whom we brought from Greece to be our helper, and found a more than Phrygian foe. Therefore no man shall lay him in the grave; he shall lie on the pale sand, food for birds beside the sea. In life he scorned our rule; at least we shall have power over his corpse. Unruliness

μὴ συγκομίζειν, ἀλλ' ἐᾶν ὅπως ἔχει.

ΤΕΥΚΡΟΣ

τίνος χάριν τοσόνδ' ἀνάλωσας λόγον;

ΜΕΝΕΛΑΟΣ

δοκοῦντ' ἐμοί, δοκοῦντα δ' ὃς κραίνει στρατοῦ. 1050

ΤΕΥΚΡΟΣ

οὔκουν ἂν εἴποις ἥντιν' αἰτίαν προθείς;

ΜΕΝΕΛΑΟΣ

ὀθούνεκ' αὐτὸν ἐλπίσαντες οἴκοθεν
ἄγειν Ἀχαιοῖς ξύμμαχόν τε καὶ φίλον,

in the subject is the mark of a base spirit: where the laws are not feared, the city prospers ill.—*Teu.* Ajax *thy* subject? responsible to thee or to thy brother? Not as your liegeman came he to the war, but for the oaths that bound him. No: keep such threats and mandates for thy own subjects: Ajax shall be buried by my hand.—*Men.* Deeds, not words, shall support our power. (*Exit* MENELAUS.)—*Cho.* A struggle is at hand: haste, Teucer, to find a resting-place for the dead. —(*Enter* TECMESSA *with* EURYSACES.)—*Teu.* Behold in meet season the man's wife and child! Come hither, boy, and take thy suppliant place beside the corpse; perish he who tears thee from it! And you, friends, stand by to help, while I go to make ready a tomb for Ajax.'

1047 σὺ φωνῶ...μὴ συγκομίζειν.] A mere verb of *speaking* often does duty for a verb of *commanding*: *e.g. Phil.* 101, λέγω σ' ἐγὼ δόλῳ φιλοστόργῳ λαβεῖν (=λέγω, 'σὺ δόλῳ φιλοστόργῳ λαβέ'): *O.C.* 933, εἶπον μὲν οὖν καὶ πρόσθεν, ἐνέπω δὲ νῦν, | τὰς παῖδας ὡς τάχιστα δεῦρ' ἄγειν τινά.

1048 συγκομίζειν] = συνεκφέρειν. Cf. v. 1397. Eur. *Andr.* 1264, νεκρὸν κομίζων τόνδε καὶ κρύψας χθονί.

1049 τοσόνδε...λόγον.] Not 'so *many*,' but 'so *great*,' *i.e.* 'such imperious,' words.

ἀνάλωσας.] So Dindorf and Brunck, with two MSS. 'Ανάλωσε, not ἀνήλωσε, is the reading in Eur. *Hipp.* 1336, Lysias *de Arist. bonis* p. 153. 18, *in Nicom.* p. 185. 21: ἀναλώθη in Eur. *Andr.* 456, ἀνάλωται *ib.* 1155, *Phoen.* 591.—(Elmsley, reading ἀνήλωσε with Hermann and Lobeck, quotes the statement of the grammarian Philemon that, in the perfect tense, ἀνήλωκα or ἠνάλωκα was the Attic form, ἀνάλωκα that of the common dialect.)

1050 δοκοῦντ' ἐμοί, κ.τ.λ.] Iuv. 6. 223, *hoc volo, sic iubeo: sit pro ratione voluntas.*—δοκοῦντα δ' ὃς sc. ἐκείνῳ, ὅς. Cf. *Phil.* 957, θανὼν παρέξω δεῖν' ἐφ' ὧν ἐφαρβόμην,—*i.e.* τούτοις, ἐφ' ὧν.—For δέ with the repeated word, cf. Eur. *Med.* 99, κυρεῖ κραδίαν, κυρεῖ δὲ χόλον.

κραίνει στρατοῦ.] κραίνειν, 'to exercise sway,' is construed by Sophocles with a genitive depending on the implied notion of ἄρχειν: cf. *Il.* XIV. 84, στρατοῦ...σημαίνειν: *Od.* IX. 114, θεμιστεύει δὲ ἕκαστος | παίδων ἠδ' ἀλόχων: Eur. *Med.* 19, ὃς αἰσυμνᾷ χθονός: Aesch. *Pers.* 7, χώρας ἐφορεύειν.

1051 προθείς.] *i.e.* ἥντινα αἰτίαν προθείς (τοῦτο κελεύεις).

ἐξηύρομεν ζητοῦντες ἐχθίω Φρυγῶν
ὅστις στρατῷ ξύμπαντι βουλεύσας φόνον 1055
νύκτωρ ἐπεστράτευσεν, ὡς ἕλοι δόρει·
καὶ μὴ θεῶν τις τήνδε πεῖραν ἔσβεσεν,
ἡμεῖς μὲν ἂν τήνδ', ἣν ὅδ' εἴληχεν τύχην,
θανόντες ἂν προὐκείμεθ' αἰσχίστῳ μόρῳ,
οὗτος δ' ἂν ἔζη. νῦν δ' ἀνήλλαξεν θεὸς 1060
τὴν τοῦδ' ὕβριν πρὸς μῆλα καὶ πόλμνας πεσεῖν.
ὧν οὕνεκ' αὐτὸν οὔτις ἔστ' ἀνὴρ σθένων
τοσοῦτον ὥστε σῶμα τυμβεῦσαι τάφῳ,
ἀλλ' ἀμφὶ χλωρὰν ψάμαθον ἐκβεβλημένος
ὄρνισι φορβὴ παραλίοις γενήσεται. 1065

1054 ζητοῦντες.] 'On trial:' Schol. ἐξετάζοντες. Cf. Ar. *Plut.* 104, οὐ γὰρ εὑρήσεις ἐμοῦ | ζητῶν ἔτ' ἄνδρα τοὺς τρόπους βελτίονα.—Hermann: *explorato illo facinore.* But ζητοῦντες could hardly refer to the special inquiry into the onslaught on the cattle. Menelaus, ignoring the former services of Ajax, pretends that the Greeks had been disappointed in their *general* experience of him.

Φρυγῶν] = Τρώων. In Homer the Trojans and Phrygians appear as distinct but closely allied peoples: thus Priam assists the Phrygians against the Amazons (*Il.* III. 184); Hecuba is the daughter of a Phrygian prince (XVI. 718). But the use of 'Phrygian' as a synonymn for 'Trojan' is post-Homeric: *e.g.* Eur. *Hec.* 4, Φρυγῶν πόλιν = Τροίαν: *Or.* 1480, Ἕκτωρ ὁ Φρύγιος.

1056 δόρει.] Cf. v. 515, *note.* Lobeck and Hermann, δορί. Hermann however observes that though δόρει, δορί were used indifferently in lyrical passages, there is no instance in the trimeters of Aeschylus or Sophocles where δόρει would not be admissible. But Euripides, at least, used δορί in trimeters: *Hec.* 4, κίνδυνος ἔσχε δορὶ πεσεῖν Ἑλληνικῷ.

1058 ἡμεῖς μὲν ἄν, κ.τ.λ.] A mixture of (1) τήνδε τύχην, ἣν δ' εἴληχεν, λαχόντες, and (2) τήνδε τύχην, ἣν δὲ τέθνηκεν, θανόντες. For the cognate accus. in θανεῖν (κακὴν) τύχην, cf. *Il.* III. 417, κακὸν οἶτον ὀλέσθαι: *Od.* I. 166, ἀπόλωλε κακὸν μόρον.

1059 προὐκείμεθα.] Cf. v. 427.

1060 νῦν δέ.] 'As it is:' v. 445, *note.*

ἀνήλλαξεν.] ἀνήλλαξεν τὴν ὕβριν, (ὥστε) πεσεῖν αὐτήν, κ.τ.λ. 'hath diverted the outrage, so that it should fall...' Cf. v. 53, καὶ πρός τε πόλμας ἐκτρέπω, κ.τ.λ. For the infin. πεσεῖν, cf. v. 821, ἔπῃξε δ' αὐτόν... εὐνούστατον τῷδ' ἀνδρί, δὲ τύχοντ θανεῖν: where see *note.*

1061 μῆλα καὶ πόλμνας.] 'Sheep and flocks.' μῆλα, the special term, has a contemptuous emphasis: πόλμνας is added in a general sense, 'cattle:' cf. v. 34. But in v. 53, πόλμναι are the sheep as opposed to the oxen (βοῦς ἀγελαῖαι, v. 175).

1062 αὐτόν...σῶμα.] The accus. αὐτόν,—placed at the beginning of the sentence to give notice, as it were, of the object referred to,—is resumed and defined by the accus. σῶμα: cf. *El.* 709, στάντες δ' ὅθ' αὐτοὺς οἱ τεταγμένοι βραβῆς | κλῆρον ἔτηλαν καὶ κατέστησαν ἐξίφους: *O.T.* 819, καὶ τάδ' οὔτις ἄλλος ἢν | ἢ 'γὼ ἐπ' ἐμαυτῷ τάσδ' ἀρὰς ὁ προστιθείς.

1065 ὄρνισι φορβή.] Cf. v. 830, *note.*

πρὸς ταῦτα μηδὲν δεινὸν ἐξάρῃς μένος.
εἰ γὰρ βλέποντος μὴ 'δυνήθημεν κρατεῖν,
πάντως θανόντος γ' ἄρξομεν, κἂν μὴ θέλῃς,
χερσὶν παρευθύνοντες. οὐ γὰρ ἔσθ' ὅπου
λόγων ἀκοῦσαι ζῶν ποτ' ἠθέλησ' ἡμῶν. 1070
καίτοι, κακοῦ πρὸς ἀνδρὸς ἄνδρα δημότην
μηδὲν δικαιοῦν τῶν ἐφεστώτων κλύειν.
οὐ γάρ ποτ' οὔτ' ἂν ἐν πόλει νόμοι καλῶς
φέροιντ' ἂν, ἔνθα μὴ καθεστήκῃ δέος,
οὔτ' ἂν στρατός γε σωφρόνως ἄρχοιτ' ἔτι 1075
μηδὲν φόβου πρόβλημα μηδ' αἰδοῦς ἔχων.
ἀλλ' ἄνδρα χρή, κἂν σῶμα γεννήσῃ μέγα,

1066 ἐξάρῃς.] 'Uplift' no stormy anger: cf. v. 75, *note*.

1069 χερσὶν παρευθύνοντες.] '(We shall rule over him dead, and) *imperiously direct his fate:*' literally, 'directing, constraining him by main force,'—taking into our own hands the disposition of the corpse, and authoritatively deciding where it shall be laid. (Cf. v. 542, χερσὶν εὐθύνων,—guiding the steps of a child that can barely walk.) In life, Ajax was stubborn and froward: he would not be driven: he took his own way. But *now*, says Menelaus, he will be quiet in our hands; we may dispose of him as we please, and he will not be restive. The same idea—that of a creature docile in the hands of those who guide it with absolute power—is worked out by Agamemnon at vv. 1250 ff., when he says that the strong are controlled by the wise, as 'a large-ribbed ox *is kept straight on the road* with a small whip.'—It has been proposed (very needlessly) to arrange the verses in this order:—1067, 1069, 1070, 1068.

1071 καίτοι κακοῦ πρὸς ἀνδρός, κ.τ.λ.] On the political doctrine of the passage cf. v. 669, *note*.

1073 καλῶς φέροιντ' ἄν.] 'Go well.' εὖ φέρεσθαι, *bene succedere*; 'to have prosperous course:' Thuc. v. 16, εὖ φερόμενοι ἐν στρατηγίαις: Xen. *Hellen.* III. 4. 25, τὰ πράγματα κακῶς φέρεται.

1074 καθεστήκῃ.] Wunder, καθεστήκει: see v. 521, εἴ τι...πάθοι, *note*.

1075 οὔτ' ἂν στρατός γε.] *i.e.* 'And an army too (γε—as well as a city) cannot,' &c. In an English translation it will scarcely be necessary to provide any special equivalent for this γε: it will be represented by an inevitable emphasis:—'For neither in a *city* can the laws ever go well...Nor can an *army* be discreetly governed,' etc.

1076 φόβου πρόβλημα.] 'A protection in (consisting of) fear.' Genitive of material: cf. Thuc. I. 93, θεμέλιοι λίθων: Madvig *Synt.* § 54 *c*.—In Plato's *Euthyphro* (p. 12 B) Socrates disputes the justice of an old poetic adage, ἵνα γὰρ δέος, ἔνθα καὶ αἰδώς. Rather, he says, ἵνα μὲν αἰδὼς ἔνθα καὶ δέος. But it is a truly Spartan instinct which, in the mouth of Menelaus, gives to φόβος, δέος, the precedence over αἰδώς, αἰσχύνη; which regards bodily fear as the basis of a moral feeling of reverence. The Athenian instinct was to reverse that order: Aeschin. *in Tim.* p. 26, γαρύεται, οὐ δεδοικότα καὶ αἰσχυνόμενα καὶ δεδιότα: Aesch. *Eum.* 660, σέβας | δοτῶν φόβοί τε συγγενῆς.

1077 κἂν σῶμα γεννήσῃ μέγα.]

δοκεῖν πεσεῖν ἂν κἂν ἀπὸ σμικροῦ κακοῦ.
δέος γὰρ ᾧ πρόσεστιν αἰσχύνη θ' ὁμοῦ,
σωτηρίαν ἔχοντα τόνδ' ἐπίστασο· 1080
ὅπου δ' ὑβρίζειν δρᾶν θ' ἃ βούλεται παρῇ,
ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτὲ
ἐξ οὐρίων δραμοῦσαν ἐς βυθὸν πεσεῖν.
ἀλλ' ἐστάτω μοι καὶ δέος τι καίριον,

'Though he have waxed to great proportions.'—σῶμα μέγα conveys the general notion of *bulk, importance.* So v. 758, περισσὰ σώματα, 'lives swoln with too much pride' (a phrase explained at v. 726 by ὅστις μὴ κατ' ἄνθρωπον φρονῇ). Cf. *Julius Caesar* I. ii. *He doth bestride the world like a colossus; and we petty men Walk under his huge legs.*—For γεννᾶν σῶμα, cf. *O.C.* 804, φύσας...φρένας: Her. V. 91, ἡμέας... ἐξέβαλε, δόξαν δὲ φύσας αὐξάνεται.

1078 κἄν.] 'Even.' *καὶ ἄν, κἄν,* comes to mean '*if only,*' '*at least,*' '*even,*' by this process:—(1) Instead of εἰ τοῦτο ποιοίην, εὖ ἂν ποιοίην, the Greeks usually said καὶ ἄν, εἰ τοῦτο ποιοίην, εὖ ποιοίην.—(2) From its position in such sentences between καί and εἰ, ἄν came to be regarded as an integral part of the formula καὶ εἰ. Hence, κἂν εἰ was used (ungrammatically) for καὶ εἰ: Plato *Meno* p. 72 C, κἂν εἰ πολλαὶ (αἱ ἀρεταί) εἰσιν, ἔν γε τι εἶδος...ἔχουσιν. (3) κἂν εἰ having come to be used for καὶ εἰ, *etiamsi,* it was but another step to use κἂν alone for καί, *etiam: e.g.* Soph. *El.* 1483, ἀλλά μοι πάρες | κἂν σμικρὸν εἰπεῖν. This usage belongs chiefly to later Greek: *e.g.* Theocr. XXIII. 35, ἀλλὰ τύ, παῖ, κἂν τοῦτο παγύστατον ἀδύ τι βέξῳ: Lucian *Timon* c. 20, ἄφνω ... πολυτελεῖς ..., οἷς οὐδὲ κἂν ὄνος ὑπῆρξε πώποτε.

1081 ὅπου...ταύτην.] *Phil.* 458, ὅπου θ' ὁ χείρων τἀγαθοῦ μείζων σθένει, | ...τούτους ἐγὼ τοὺς ἄνδρας οὐ στέρξω ποτέ.

ἃ βούλεται.] Sc. τις. The ellipsis of τίς is especially frequent in Plato; *e.g. Gorg.* p. 456 D, καὶ γὰρ τῇ ἄλλῃ ἀγωνίᾳ οὐ τούτου ἕνεκα δεῖ πρὸς ἕκαστας χρῆσθαι ἀνθρώποις, ὅτι ἔμαθε (sc. τίς) πυκτεύειν, κ.τ.λ.: *Crito* p. 49 C, οὔτε ἄρα ἀντιδικεῖν δεῖ...οὐδένα ἀνθρώπων, οὐδ' ἐν ὁτιοῦν πάσχῃ (sc. τίς) ἀπ' αὐτῶν: *Apol.* p. 29 B, ἡ τοῦ οἴεσθαι εἰδέναι (ἐμαθία) ἃ οὐκ οἶδεν. So the plural, Thuc. VII. 69, ὁ Νικίας ... νομίσας—ὅπερ πάσχουσιν ἐν τοῖς μεγάλοις ἀγῶσι—πάντα τε ἔργῳ ἔτι σφίσιν ἐνδεᾶ εἶναι, κ.τ.λ.

παρῇ.] For the subjunctive, cf. v. 761, *note.*

1083 ἐξ οὐρίων.] Cf. Ar. *Lys.* 550, χωρεῖτ'. ὀργῇ καὶ μὴ τέγγεσθ'· ἔτι γὰρ νῦν οὔρια θεῖτε, 'you run a prosperous course:' Polyb. I. 47. 2, πλεῖν ἐξ οὐρίας.—For the neuter plural, cf. v. 971, ἐν κενοῖς, *note.*

πεσεῖν.] 'Will fall.' The simple aorist is sometimes found where the aorist with ἄν, or the future, might have been expected: *e.g.* Aesch. *Theb.* 424, ἐκπέρσειν..φησίν, οὐδὲ τὴν Διὸς | βολὴν...σχεθεῖν, 'he says that he will sack the city, and that the thunderbolt of Zeus *shall not* stop him:' *Ag.* 1631, δεχομένοις λέγεις θανεῖν σε: Eur. *Or.* 1527, μῶρος, εἰ δοκεῖς με πλῆναι σὴν καθαιμάξει δέρην,—'if you think of my enduring to...' (if you expect me to...). Cf. Madvig *Synt.* § 172 *a* R. Such instances (and they might easily be multiplied) shew that the simple aorist infin. often had a future sense after verbs of *thinking, expecting,* and the like. It is unnecessary, therefore, to regard πεσεῖν as the gnomic aorist ἔπεσον thrown into the infinitive:—a view which would require to be supported by examples.

1084 ἐστάτω μοι καὶ δέος.] At

καὶ μὴ δοκοῦμεν δρῶντες ἂν ἡδώμεθα 1085
οὐκ ἀντιτείνειν αὖθις ἂν λυπώμεθα.
ἔρπε παραλλάξ ταῦτα. πρόσθεν οὖτος ἢν
αἴθων ὑβριστὴς, νῦν δ' ἐγὼ μέγ' αὖ φρονῶ.
καί σοι προφανῶ τόνδε μὴ θάπτειν, ὅπως
μὴ τόνδε θάπτων αὐτὸς ὦς ταφὰς πόσῃ. 1090

ΧΟΡΟΣ

Μενέλαε, μὴ γνώμας ὑπεστήσας σοφὰς
αὖ' αὐτὸς ἐν θανοῦσιν ὑβριστὴς γένῃ.

ΤΕΥΚΡΟΣ

οὐκ ἔν ποτ', ἄνδρες, ἄνδρα θαυμάσαιμ' ἔτι,
ὃς μηδὲν ὢν γενναῖον εἶθ' ἁμαρτάνει,
εἶθ' οἱ δοκοῦντες εὐγενεῖς πεφυκέναι 1095
τοιαῦθ' ἁμαρτάνουσιν ἐν λόγοις ὅπῃ.

Sparta, near the court-house of the Ephors (ἐφορεῖον), stood the temple of Fear,—memorable as the refuge of the ephor Agesilaus, when his colleagues were massacred by Cleomenes III. in the neighbouring Ephoreum (B.C. 226). The Spartans worshipped Fear, says Plutarch, τὴν τελευταίαν μάλιστα συνέχεσθαι φόβῳ παρίστασι (*vit. Cleom.* c. 9). Similarly in the *Eumenides*—an utterance of Athenian conservatism—Athene counsels her citizens, μὴ τὸ δεινὸν πᾶν πόλεως ἔξω βαλεῖν· | τίς γὰρ, δεδοικὼς μηδὲν, ἔνδικος βροτῶν; (v. 668).

1085 μὴ δοκοῦμεν.] μὴ κλίνῃς is wrong; but there is no objection to μὴ κλίνῃς or μὴ κλίνωμεν. Cf. *Il.* II. 435, μηκέτι νῦν δῆν' αὖθι λεγώμεθα: Aesch. *Suppl.* 1002, μηδ' ἔτι Ἥλιον προχοὰς σέβωμεν. To the other rule, —that μὴ κλίνῃς is wrong,—exceptions are common in the *third* person: *e.g. Od.* XVI. 301: Aesch. *P. V.* 1013, *Theb.* 1039: (μὴ ψεύσω in Ar. *Thesm.* 870, is a very rare instance.)

ἔρπε παραλλάξ.] Schneidewin quotes Hes. *Opp.* 721, εἰ δὲ κακὸν κέκρυπται, τάχα κ' αὖτις μέζων δοιοῦται: Libanius *Declam.* T. II. p. 84, ἔρπουσι ἄντα ἀθλοῦσι πάσχειν ὅτιναν' ἂν ἄντα ἂν οὐκ ἀθλῶν: Terent. *Andr.* V. iv. 17, *si mihi pergit quae volt dicere, ea quae non volt audiet.*

1086 οὐκ ἀντιτείνειν.] After verbs of *asserting* or *thinking* (φημί, δοκέω, οἴομαι, ἡγοῦμαι, νομίζω, ὑπολαμβάνω, δοκεῖ) οὐ and not μή is generally used with the infinitive: *e.g.* ταῦτα ὑμᾶς νομίζω οὐκ ἀγνοεῖν (but ταῦτα ὑμᾶς βούλομαι μὴ ἀγνοεῖν). Madvig *Synt.* § 205.

1088 αὖθιν.] Cf. v. 221, *note.*

1089 ὅπως μή.] For ὅπως-μή divided between two verses, cf. v. 986, *note* on ἄθρει.

ὡς ταφὰς πόσῃ.] 'Come to burial,' die. For the alliteration, θάπτειν—θάπτων—ταφὰς, cf. v. 528, *note.*

1091 γνώμας ... σοφὰς.] *i. e.* You have been condemning the insolence which defies human laws. Do yourself insult the laws of the gods (v. 1130).

1092 ἐν θανοῦσιν.] For ἐν cf. v. 43, *note.*

1094 μηδὲν ὤν.] Cf. v. 767, *note.* ὁ μηδὲν ὢν γενναῖος=δυσγενής, ἀγεννής.

1096 τοιαῦθ' ... ὅπῃ.] 'Make such

ἄγ', εἶπ' ἀπ' ἀρχῆς αὖθις, ἢ σὺ φῄς ἄγειν
τὸν ἄνδρ' Ἀχαιοῖς δεῦρο σύμμαχον λαβών;
οὐκ αὐτὸς ἐξέπλευσεν ὡς αὐτοῦ κρατῶν;
ποῦ σὺ στρατηγεῖς τοῦδε; ποῦ δὲ σοὶ λεῶν 1100
ἔξεστ' ἀνάσσειν ὧν ὅδ' ἡγαγ' οἰκόθεν;
Σπάρτης ἀνάσσων ἦλθες, οὐχ ἡμῶν κρατῶν.
οὐδ' ἔσθ' ὅπου σοὶ τόνδε κοσμῆσαι πλέον
ἀρχῆς ἔκειτο θεσμὸς ἢ καὶ τῷδε σέ.

false statements (ὅτῳ) in their speech (λόγοις): ὅτῳ, *dicta*,—the special statements in the speech of Menelaus which had most offended Teucer,—*e.g.* the doctrine that Ajax had been *brought* to Troy by the Atreidae,—that, having come, he was subject to them,—etc. Cf. Thuc. III. 47, (ἔργων) ἀγαθῶν μὲν ὄντων βραχεῖα ἡ ἀπαγγελία ἀρκεῖ· ἁμαρτανομένων δέ, λόγοι ἔπεσι κοσμηθέντες προκαλύμματα γίγνονται, 'speeches embellished with epigrams.'—For ἁμαρτάνων ὅτῳ, cf. v. 1107, τὰ σάμ' ὅτῳ | κύλαι' ἐκείνων: v. 1059, τύχῳ...θανόντες, *note*.

1097 ἄγειν ... σύμμαχον λαβών.] λαβών, as well as ἄγειν, is emphatic: 'sayest thou that thou *brought*est the man hither, as an ally *found by thee*?'—ἄγειν is opposed to αὐτὸς (*sponte sua*) ἐξέπλευσεν: λαβών, 'in *thy* hands,' is opposed to αὐτοῦ κρατῶν ('*his own* master').

1099 αὐτός]=αὐτόματος. *Il.* XVII. 254, ἄγγελόν δέ μοι ἐστὶ ἑκάστοτε δεῦρ' ἐλθεῖν ἕκαστον | ἡγεμόνων'...ἀλλά τις αὐτὸς ἴτω: 'it is a hard matter for me to spy out each one of the leaders ...Rather let each go of his own accord:' Theocr. XI. 12, πολλάκις καὶ δῖος ποτὶ τοὔλιον αὐτὰ ἐπῆθον: and so probably Soph. *O. T.* 341, ἥξει γὰρ αὐτά, κἂν ἐγὼ στηρῷ στέγω: '(these things) will come of their own accord, even if I wrap them in silence.'—Virg. *Ecl.* IV. 21, Ipsae *lacte domum referent distenta capellae Ubera.*

1100 ποῦ.] 'On what ground?' *O. T.* 390, ποῦ σὺ μάντις εἶ σαφής; Eur. *Her.* 510, ποῦ τοῖσ' ἐν χρηστοῖς πράσσει; So too in prose, Dem. *adv. Pantaen.* p. 978. 24, ποῦ γὰρ ἐστι δίκαιον...δύο ὀφλισκάνειν τάλαντα...; κ.τ.λ.

1101 ἡγαγ'.] Dindorf's ἤγαγε is found in only one MS. Most have ἤγαῖ', retained by Lobeck, Hermann, and Wunder. The violation of metre can be defended only on the ground that ἤγαῖ' οἴκοθεν form a single word. Porson proposed ἦγαν, comparing *Il.* II. 567, Αἴας δ' ἐκ Σαλαμῖνος ἄγε δυοκαίδεκα νῆας (*i.e.* 'was the leader of').—Elmsley (*ad* Eur. *Her.* 371) proposed ἦγετ'.

1103 οὐδ' ἔσθ' ὅπου.] Cf. v. 1069: *O. T.* 448, οὐ γὰρ ἔστ' ὅπου μ' ἐλεῖν: Eur. *H. F.* 180, οὐ γὰρ ἔστ' ὅπου | ἐσθλόν τι δράσας μάρτυρ' ἐν λάβοις πάτραν.

κοσμῆσαι.] 'To dictate' to this man. Cf. Her. I. 59, ἐπί τε τοῖς κατεστεῶσι ὅκως τὴν πόλιν, κοσμέων καλῶς τε καὶ εὖ, 'governing' well. The active κοσμεῖν is rare in this sense,—which in Attic belongs chiefly to the perfect passive κεκοσμῆσθαι. In Soph. *Ant.* 677, τὰ κοσμούμενα = 'ordinances,' 'the cause of order.'—Homer has κοσμήτωρ, 'marshal.' At Crete the chief magistrates, ten in number, were called κόσμοι (Arist. *Rep.* II. 10. 15).

1104 ἀρχῆς...θεσμός.] An ordinance—an established right—of command: 'an imperial prerogative.'

ἢ καὶ τῷδε.] The καί really involves a confusion between two modes of expression:—1. οὐ σοὶ ἔκειτο θεσμὸς πλέον ἢ τῷδε: 2. οὐ σοὶ

ὑπαρχος ἄλλων δεῦρ' ἐπλευσας, οὐχ ὅλων 110
στρατηγὸς, ὥστ' Αἴαντος ἡγεῖσθαί ποτε.
ἀλλ' ὥνπερ ἄρχεις ἄρχε, καὶ τὰ σήμ' ἔπη
κόλαζ' ἐκείνους· τόνδε δ', εἴτε μὴ σὺ φῄς
εἴθ' ἕτερος στρατηγὸς, ἐς ταφὰς ἐγὼ
θήσω δικαίως, οὐ τὸ σὸν δείσας στόμα. 111
οὐ γάρ τι τῆς σῆς οὕνεκ' ἐστρατεύσατο
γυναικὸς, ὥσπερ οἱ πόνου πολλοῦ πλέῳ,
ἀλλ' οὕνεχ' ὅρκων οἷσιν ἦν ἐνώμοτος,

μόνῳ ἔκατο θεσμῶν, ἀλλὰ καὶ τῷδε. Cf. *El.* 1148, οὔτε γὰρ ἔστι | μητρὸς σὴν ἥσθαι μᾶλλον ἢ κείνου φίλος.

1105 ὅλων.] Masculine, = *συμπάντων, cunctorum*,—a late usage. Cf. Nonnus (circ. 500 A.D.) *Dionysiaca* XLVII. 482, ὅλας εἰστρῶν γυναῖκας. Lobeck, however, who quotes this passage, agrees with Schneidewin and Wunder in making ὅλων neuter, —*summae rerum*. To this there are two objections: (1) the neuter ὅλων in immediate contrast with the masculine ἄλλων would be harsh: (2) in this sense τὰ ὅλα, not ὅλα, is always found: *e.g.* Dem. *de Fals. Legat.* p. 388. 11, ὑπὲρ τῶν ὅλων ποιοῦσθαι εἰρήνην ἀγῶν, 'for the general interests:' id. *Androt.* p. 598. 12, τὴν τῶν ὅλων σωτηρίαν: Lucian *de Luctu* c. 6, τὴν τῶν ὅλων διοικοῦσαν: Xen. *Cyr.* VIII. 7. 22.

1107 ὥνπερ ἄρχεις ἄρχε.] *Il.* I. 180, Μυρμιδόνεσσιν ἀνάσσεν· σέθεν δ' ἐγὼ εἰμὶ ἕκητι: Aesch. *Eum.* 544, ὧν ἄρχεις αὐτὸς πράσσε.

ἔπη κόλαζ' ἐκείνους.] ἔπη accus. of cognate notion (τὴν συμβολὴν κόλασον κόλαζε). Cf. Aesch. *Eum.* 221, ἔπεσι | μάναρα τόνδε φύσα: Antiphn p. 127. 9, τὸν ἄνδρα ὁμολογῶν τούτων τὰς πληγάς.

1108 εἴτε μὴ σὺ φῄς.] *i.e.* εἴτε σὺ μὴ φῄς, εἴθ' Ἀγαμέμνων μὴ φῇσιν (ἢ εἴθ' ὧν τὸν ἄνδρα): *sive tu negas, sive Agamemnon, sive illi iniuste intercedat:* εἰ-φῄς, ἐφῄς, becoming μὴ φῇς on account of εἰ.

1110 τὸ σὸν...στόμα]=τοὺς σοὺς λόγους. Cf. v. 1147: *O. T.* 672, τὸ σὸν γὰρ, οὐ τὸ τοῦδ', ἐπιστάμαι στόμα | Δεινοῦ.

1112 οἱ πόνου πολλοῦ πλέῳ. 'Like some toil-bowed serf:'—'like men whose lives are full of much toil,'—like the λαοί, ἄνδρες δημόται (v. 1071), whose portion it is θυρεὸν ἄμων ἄλλῳ (*Od.* II. 489), and to follow their chief to any war in which he may choose to engage.—For the contemptuous alliteration, cf. v. 528 *note*.—Hermann and Schneidewin render,—'like men *overbusy*,' πολυπραγμονοῦντες,—'busy adventurers, ready to take part in any expedition however little it may concern them.' But (1) πόνου πλέων can scarcely mean πολυπράγμων. The words suggest *oppressive* toil rather than mere restlessness. (2) The antithesis intended is not between those who came to Troy from love of adventure and those who came from a sense of duty. Rather it is between those who came under compulsion and those who, like Ajax, came ἑκόντες πρακτόρες.

1113 ὅρκων.] Tyndareus, the father of Helen, embarrassed by the number of suitors for his daughter's hand, proposed 'that the suitors should exchange oaths and pledge their troth, 'and with burnt-sacrifice pour libations, and at the altar swear to this,'—That of whomsoever the daughter 'of Tyndareus should become the 'wife, that man they would join in 'aiding, if any one should carry off 'Helen from her home' (pseudo-Eur. *I.A.* 58—63). Thucydides records

σοῦ δ' οὐδὲν οὐ γὰρ ἡξίου τοὺς μηδένας.
πρὸς ταῦτα πλείους δεῦρο κήρυκας λαβὼν 1115
καὶ τὸν στρατηγὸν ἧκε· τοῦ δὲ σοῦ ψόφου
οὐκ ἂν στραφείην, ὡς ἂν ᾖς οἷός περ εἶ.

ΧΟΡΟΣ

οὐδ' αὖ τοιαύτην γλῶσσαν ἐν κακοῖς φιλῶ.
τὰ σκληρὰ γάρ τοι, κἂν ὑπέρδικ' ᾖ, δάκνει.

ΜΕΝΕΛΑΟΣ

ὁ τοξότης ἔοικεν οὐ σμικρὸν φρονεῖν. 1120

in rejecting, this account (I. 9):—'Agamemnon appears to me to have 'levied the expedition in virtue of a 'power predominant among his con-'temporaries, rather than as the lead-'er of Helen's suitors bound by their 'oaths to Tyndareus.'—Cf. Soph. *Phil.* 72 (Odysseus to Neoptolemus) σὺ μὲν πέπλευκας οὔτ' ὄρκου σοῦδενί (as *I* was to Tyndareus).

1114 τοὺς μηδένας.] Cf. v. 767, *note*. ὁ μηδὲν is the usual phrase, not ὁ μηδείς: but. cf. *Ant.* 1328, τὸν οὐκ ὄντα μᾶλλον ἢ μηδένα.—Eur. *Andr.* 700, δήμου φρονοῦσι μείζον, ὄντες οὐδένες: id. *Ion* 594, ὁ μηδὲν ὢν κἀξ οὐδένων κεκλήσομαι.

1115 κήρυκας.] On the Greek stage princes had usually a mute escort of δορυφόροι, (κῶφα δορυφορήματα, Plutarch p. 791:) *e.g.* Theseus (Eur. *Hipp.*): Thoas (id. *I. T.*): Theoclymenus (id. *Helen.*). But in this instance the herald who follows Menelaus is more than a mere attendant. His presence marks the official character of the protest made in the name of the Greek army.

1116 ψόφου...στραφείην.] 'Thy noise I will never heed:' στραφείην for ἐπιστραφείην. Cf. v. 90, ἐντρέπει (2nd pers.) τῆς συμμάχου: *Phil.* 599, τοῦδε... ἐπεστρέφοντο ('regarded' this man): Eur. *Hipp.* 1224, οὔτε ναυκλήρου χαρὰ | οὔθ' ἱπποδέσμων οὔτε κωλητῶν ὄχων | μεταστρέφουσα: (sc. ἵππα).

ὡς ἂν ᾖς.] 'So long as you are...' literally, 'provided that you are...' *dummodo sis qualis es*. Cf. *Phil.* 1329, καὶ ταῦλαν ἴσθι τῇδε μήτηρ' ἐντυχεῖν | νόσου βαρείας, ὡς ἂν αὐτὸς ᾖλιος | ταύτῃ μὲν αἴρῃ, τῇδέ τ' αὖ δύνῃ πάλιν. (Eur. *Phoen.* 90, ἐπίσχες, ὡς ἂν προὐξερευνήσω στίβον, is different,—since there ὡς ἂν is distinctly final, expressing the object of ἐπίσχες.)—Hermann renders ὡς ἂν 'however much:' 'utcunque sis qualis es,'—*i. e.* 'quantumlibet ferocias:' but *Phil.* 1329 strongly favours the other view.—(In all three places,—this, *Phil.* 1329 and *Phoen.* 90,—Brunck reads ἔστ' ἂν: Schneidewin follows him here.—ἔστ is superscript in some MSS.: cf. Plato *Phaedr.* p. 243 E, ἑωσπερ ἂν ᾖς ὅτι εἶ.)

1118 ἐν κακοῖς.] 'In adversity.' Teucer is ἐν κακοῖς, since the Atreidae have might on their side. The Chorus urge that under these circumstances it is imprudent to employ τὰ σκληρά, 'harsh words,' even in supporting a righteous cause.

1120 ὁ τοξότης.] 'The bowman.'—Skill with the bow was an attribute of several renowned heroes,—Philoctetes, Heracles, Meriones (*Il.* XXIII. 870). The term 'bowman' was a reproach only when so used as to imply that the archer was a mere archer, and shrank from close fight. Thus when Teucer (*Il.* XIII. 313) is pronounced ἄριστος Ἀχαιῶν | τοξοσύνῃ, the poet is careful to add, —ἀγαθὸς δὲ καὶ ἐν σταδίῃ ὀμίλῳ. On the other hand Diomedes calls Paris a τοξότης, as implying that he

ΤΕΥΚΡΟΣ

οὐ γὰρ βάσαιμον τὴν τέχνην ἐκτησάμην.

ΜΕΝΕΛΑΟΣ

μέγ' ἄν τι κομπάσειας, ἀσπίδ' εἰ λάβοις.

ΤΕΥΚΡΟΣ

κἂν ψιλὸς ἀρκέσαιμι σοί γ' ὡπλισμένῳ.

ΜΕΝΕΛΑΟΣ

ἡ γλῶσσά σου τὸν θυμὸν ὡς δεινὸν τρέφει.

ΤΕΥΚΡΟΣ

ξὺν τῷ δικαίῳ γὰρ μέγ' ἔξεστιν φρονεῖν. 1125

ΜΕΝΕΛΑΟΣ

δίκαια γὰρ τόνδ' εὐτυχεῖν κτείναντά με;

would not trust himself to an encounter with the spear: *Il.* XI. 385, τεξότα, λαβρῆτε, πέρι ἀγλαὲ, ταρβοσύνα. Similarly Lycus (in Eur. *H. F.* 159 ff.) complains of Heracles that 'he never had a shield on his left arm, or came within range of the spear,'—ἀλλὰ τέξ' ἔχων, | κάκιστον ὅπλον, τῇ φυγῇ πρόχειρον ἦν. In historical times the Τεξόται were usually of an inferior social grade, —at Athens, Scythians, or poorer citizens (Böckh, *Corp. Inscript.* I. 165):—at Sparta, Helots who attended the citizens or Perioeci to the field (Xen. *Hellen.* IV. 5).

1122 δοκεῖσθα.] The δοκίς was properly a large round shield (σάκος, *Il.* XIV. 428), *clipeus*; as distinguished from the oblong shield, σάκος in Homer,—ὅπλον, or, later, θυρεός, in prose,—Lat. *scutum*. The heavy-armed soldier carried the oblong shield, ὅπλον. But δοκίς, as a general term, was often applied to the hoplite's shield,—*e. g.* in the phrase δοκίδα ἀναβαλεῖν.

1123 ψιλὸς...ὡπλισμένῳ.] The hoplite wore a helmet and breastplate, and carried a large oblong shield (ὅπλον) and a pike (δόρυ). The light-armed soldier (ψιλός) had no defensive armour, but wore merely a light uniform and carried a sling or bow. Intermediate between the ὁπλῖται and the ψιλοί (or γυμνῆτες) were the πελτασταί. These carried a small leathern shield (πέλτη) and a lance (λόγχη).—The *singular* ὅπλον in the sense of 'shield' is rare: but cf. Böckh *Corp. Inscript.* I. 664, εἰκὼν γραπτὴ ἐν ὅπλῳ.

1124 ἡ γλῶσσά σου, κ.τ.λ.] 'How terrible the courage that inspires thy tongue!'—implying that his courage resides in his tongue alone.

1125 ξὺν τῷ δικαίῳ.] *i. e.* with justice on one's side: cf. v. 765, ξὺν θεῷ: *Phil.* 1251, ξὺν τῷ δικαίῳ τὸν σὸν οὐ ταρβῶ φόβον.

1126 δίκαια.] For the plural, cf. v. 887, σχέτλια, *note*.

κτείναντα.] Elmsley's κτείνοντα would spoil the point of the passage. Hermann compares Eur. *Ion* 1500 (Creusa telling her *living* son how she had exposed him in infancy to perish), ἔκτεινά σ' ἄκων' —*i. e.*, 'unwittingly *doomed* thee to death.'

ΤΕΥΚΡΟΣ

κτείναντα; δεινόν γ' εἶπας, εἰ καὶ ζῇς θανάν.

ΜΕΝΕΛΑΟΣ

θεὸς γὰρ ἐκσώζει με, τῷδε δ' οἴχομαι.

ΤΕΥΚΡΟΣ

μή νυν ἀτίμα θεοὺς, θεοῖς σεσωσμένος.

ΜΕΝΕΛΑΟΣ

ἐγὼ γὰρ ἂν ψέξαιμι δαιμόνων νόμους; 1130

ΤΕΥΚΡΟΣ

εἰ τοὺς θανόντας οὐκ ἐᾷς θάπτειν παρών.

ΜΕΝΕΛΑΟΣ

τούς γ' αὐτὸς αὐτοῦ πολεμίους· οὐ γὰρ καλόν.

1128 τῷδε.] 'To this man:' from his point of view,—as far as his intention was concerned. Cf. v. 970, θεοῖς τέθνηκεν, *note*. In an epigram quoted by Lobeck from the *Anthol. Palat.* 276 Arion says, κτεινόμεθ' ἀνθρώποις, ἰχθύσι σωζόμεθα. For a clearer expression of the thought, see Eur. *Alc.* 666, τέθνηκε τοῦτο σοί: Xen. *Cyr.* v. 4. 11, τὸ ἐπ' ἐμοὶ οἴχομαι, τὸ δὲ ἐπὶ σοὶ σέσωσμαι.

1129 μή νυν ἀτίμα.] To refuse the rites of sepulture to a corpse was to dishonour the χθόνιοι θεοί, who claimed it, and who resented a delay which detained the dead, their lawful charge, in the realm of the θεοὶ οὐράνιοι. See *Ant.* 1070, where Teiresias charges Creon with the double impiety, (1) of having buried the living, (2) of having denied burial to the dead:—ἔχεις δὲ τῶν κάτωθεν ἐνθάδ' αὖ θεῶν | ἄμοιρον, ἀκτέριστον, ἀνόσιον νέκυν. νῦν, πάλιν, is always long: νῦν, *igitur*, is in the Tragedians either long or short. Sophocles makes it long in five other places:—*El.* 616: *O. T.* 644, 658: *Phil.* 1240: *Ant.* 705.

θεοῖς] = ὑπὸ τῶν θεῶν.—Madvig *Synt.* § 38 *g*.

1130 ἐγὼ γὰρ ἂν ψέξαιμι...;] 'What, *I* quarrel with the laws of heaven?' For γάρ in indignant questions cf. Ar. *Vesp.* 1159, ἐγὼ γὰρ ἂν τλαίην...; Aesch. *Cho.* 895, πατροκτονοῦσα γὰρ ξυνοικήσεις ἐμοί;

1131 εἰ...οὐκ ἐᾷς.] Sc. ψέγεις δαιμόνων νόμους.—εἰ...οὐκ-ἐᾷς, and not μὴ ἐᾷς, since οὐκ-ἐᾷς coalesce into the single notion of κωλύεις. Cf. *Il.* XXIV. 296, εἰ δέ τοι οὐ-δώσει: Lysias p. 13. 72, εἰ μὲν οὖν οὐ-πολλοὶ ἦσαν.

παρών.] Cf. v. 338, *note*. The addition of παρών here conveys a certain tone of impatience and indignation:—'you *come and* forbid me to bury the dead.'

1132 τούς γ' αὐτὸς αὐτοῦ.] Cf. Aesch. *Agam.* τοῖς τ' αὐτὸς αὐτοῦ τήμασιν: *P. V.* 942, ἐπ' αὐτὸς αὐτῷ: Aeschin. *in Ctes.* p. 87, καταλλήλως τὴν αὐτὸς αὐτοῦ δυναστείαν. For αὐτοῦ = ἐμαυτοῦ, cf. *El.* 283, κλαίω... αὐτὴ πρὸς αὐτήν: and so *O. T.* 138, Aesch. *Cho.* 213. Also = σεαυτοῦ, &c., *O. C.* 929, etc.

οὐ γὰρ καλόν.] A *public* enemy, πολέμιος, was hostile not only to the citizens of the country with which he was at war, but to its gods. In

ΤΕΥΚΡΟΣ

ἦ σοὶ γὰρ Αἴας πολέμιος προσῆν ποτέ;

ΜΕΝΕΛΑΟΣ

μισοῦντ' ἐμίσουν· καὶ σὺ τοῦτ' ἠπίστασο.

ΤΕΥΚΡΟΣ

κλέπτης γὰρ αὐτοῦ ψηφοποιὸς ἠφάνης. 1135

ΜΕΝΕΛΑΟΣ

ἐν τοῖς δικασταῖς κοὐκ ἐμοὶ τόδ' ἐσφάλη.

the event of a successful invasion, the temples of the local gods would share the fate of the citizens' homes. Religious sentiment therefore dictated that πολέμιος should be left unburied, since they lay under the curse of the gods whom they had menaced. It is by this reasoning that Creon, in the *Antigone*, defends his refusal of burial to Polynices. Cf. Aesch. *Theb.* 1020, ὅτου δὲ καὶ θανὼν κατέρχεται | θεῶν πατρῴων: 'even in death will Polynices lie under the ban of his country's gods.' Teucer does not contend that πολέμιος should be buried. He only contends that Ajax was not πολέμιος (though perhaps ἐχθρός) to Menelaus.

1133 σοί.....προσῆν.] 'Confronted thee' (*σοί* is emphatic—thee, a Greek chief.) Cf. Her. I. 129, ὅστις δὲ αἰχμάλωτος τῷ Ἀστυάγεϊ παρεστὰς ὁ Ἅρπαγος κατέγελα,—'placed himself before him and mocked him.' In the difficult line, Aesch. *P. V.* 362, πάσιν δὲ δοῦναι θεοῖς, Lobeck proposed προσῆν (*sed Aiac.* v. 803).

1134 μισοῦντ' ἐμίσουν] 'No love was lost between us.' Schneidewin remarks that the chief emphasis is upon μισοῦντα: 'it was one who hated him that he hated.' This seems hardly true. The words state simply that the feeling was reciprocal. Neither word more emphatic than the other.

1135 κλέπτης.....ψηφοποιὸς.] 'Ay, then didst prove his despoiler by suborning votes.'—κλέπτης τινός, 'the defrauder of a person,' would not ordinarily be an admissible phrase: but here κλέπτης...ψηφοποιὸς is merely a rhetorical periphrasis for ἀποστερητής, λωβητής.—ψηφοποιός, 'making votes:' obtaining them by an underhand canvass among the chiefs who formed the tribunal. Cf. v. 446, ἔπραξαν, the Atreidae 'gained the arms by *intrigue*' for Odysseus: Pind. *N.* VIII. 45, κρυφίαισι γὰρ ἐν φίλοις Ὀδυσσεῖ δαιδάλεον, 'by underhand voting the Greeks paid court to Odysseus,'—κρυφίαις, because hidden influences had been at work.—Schneidewin renders ψηφοποιὸς '*juggling* with the votes,'—with an allusion to the ψηφολόγοι or ψηφοποιοῦντες who made pebbles or balls change place by sleight of hand,—as if the Atreidae had *counted* the votes dishonestly, shifting to the side of Odysseus votes which had been given for Ajax. But (1) it does not appear what ψηφοποιὸς 'making' ψῆφοι, has to do with ψηφολόγοι or ψηφοποιοῦντες.—(2) Ajax nowhere speaks as if the decision against him were a sham result, due to actual tampering with the voting urn. A majority of votes was in truth against him. What he complained of was that such a state of opinion among the chiefs should have been brought about by the canvass of the Atreidae. Cf. v. 440, ἔπραξαν Ἀργεῖοι δὲ δόλιοι.

1136 ἐν.] Cf. Her. IX. 48, πλείστον δὴ ἐν ἐμοὶ ἐφιλοθόρησε,—καὶ,

ΤΕΥΚΡΟΣ

πόλλ' ἂν κακῶς λάθρα σὺ κλέψειας κακά.

ΜΕΝΕΛΑΟΣ

τοῦτ' εἰς ἀνίαν τοὔπος ἔρχεται τινί.

ΤΕΥΚΡΟΣ

οὐ μᾶλλον, ὡς ἔοικεν, ἢ λυπήσομεν.

ΜΕΝΕΛΑΟΣ

ἔν σοι φράσω τόνδ' ἐστὶν οὐχὶ θαυμάσιον. 1140

ΤΕΥΚΡΟΣ

ἀλλ' ἀντακούσει τοῦτον ὡς τεθάψεται.

ΜΕΝΕΛΑΟΣ

ἤδη ποτ' εἶδον ἄνδρ' ἐγὼ γλώσσῃ θρασὺν

'disappointed *in* you:' but, 'by you,' 'at your hands.'

1137 πόλλ' ἂν...κακά.] *i. e.* You are knave enough to have a secret hand in many a transaction that outwardly looks fair. For κλέπτειν κακά, 'to commit furtive knaveries,' cf. v. 189, *note*. — Schneidewin, καλῶς, *i. e.* 'cleverly enough,' ἐμπείρως. But the repetition κακῶς... κακά suits the bitterness of Teucer's anger.

1138 τοῦτ' εἰς ἀνίαν.] 'That saying tends to pain for some one' (*i. e.* for thee). — *Τευ.* 'Not to greater pain, methinks, than he will inflict:' *i. e.* if you use force against me, you will do so at your peril. — For this sinister meaning of τις, cf. *Ant.* 751 (Haemon says), ἢδ' οὖν θανεῖται, καὶ θανοῦσ' ὀλεῖ τινά. — Creon: — ἢ κἀπαπελλῶν δῆθ' ἱκετεύχει θρασύς; 'dost thou *threaten* me?' — shewing that by τινά he supposed Haemon to mean σέ. — Ar. *Ran.* 552 (Xanthias, who thinks that his theft is about to be exposed) — κακὸν ἥκει τινί. — ΠΑΝΑ. καὶ κρέα γε πρὸς τούτοισι... ΧΑΝ. δώσει τις δίκην: (*i. e.* ἐμοί, ἐγώ.) — Here v. 1138 might well mean, 'some one (*i. e.* I) am getting angry:' but the next verse shews that τινί = σοί.

1139 λυπήσομεν.] οὐ μᾶλλον εἰς ἀνίαν ἐμοὶ τοῦτο ἔρχεται (*i. e.* λυπηθησόμεθα) ἢ λυπήσομεν.

1140 τόνδ'...θαυμάσιον.] This construction sometimes admits a second accus. of the agent: *e.g.* σὲ οὐ θαυμάσιον τόνδε = οὐ δεῖ σε θαυμάζειν τόνδε: Plato *Gorg.* p. 507 D, τὸν βουλόμενον εὐδαίμονα εἶναι σωφροσύνην διωκτέον.

1141 ἀντακούσει τοῦτον ὡς.] Xen. *Mem.* IV. 2. 33, τὸν Δαίδαλον οὐκ ἀκήκοας ὅτι ἠναγκάζετο δουλεύειν;

1142—1149. His rough veto having been met by a retort, Menelaus changes his tone. He endeavours to give sarcastic point to his final menace by couching it in an apologue, — an attempt of which the effect is injured by the anger which breaks out in the last three lines. Teucer replies with an apologue parodied from his adversary's, and more forcible owing to the speaker's better command of temper. Illustrations of this kind were αἶνοι: Hes. *Opp.* 200, νῦν δ' αἶνον βασιλεῦσ' ἐρέω φρονέουσι καὶ αὐτοῖς· | ὧδ' ἴρηξ προσέειπεν ἀηδόνα, κ.τ.λ.

ναύτας ἐφορμήσαντα χειμῶνος τὸ πλεῖν,
ᾧ φθέγμ' ἂν οὐκ ἂν ἠδρες, ἡνίκ' ἐν κακῷ
χειμῶνος εἶχετ', ἀλλ' ὑφ' εἵματος κρυφεὶς 1145
πατεῖν παρεῖχε τῷ θέλοντι ναυτίλων.
οὕτω δὲ καὶ σὲ καὶ τὸ σὸν λάβρον στόμα
σμικροῦ νέφους τάχ' ἄν τις ἐκπνεύσας μέγας
χειμὼν κατασβέσειε τὴν πολλὴν βοήν.

1143 ἐφορμήσαντα ... τὸ πλεῖν.] 'Having urged them on *to sail*:' literally 'in regard to sailing.' Cf. Plato, *Lach.* p. 190 E, ἐγὼ αἴτιος τὸ σε ἀποκρίνασθαι, 'I am responsible *as to* (for) your having answered:' Xen. *Anab.* II. 5. 22, ὁ ἡμᾶς ἔρωτ τούτου αἴτιος, τὸ τοῖς Ἕλλησιν ἡμὲ πιστὸν γενέσθαι. This construction is more common in the negative form, τὸ μή, (εἴργω τὸ μὴ ποιεῖν).—Cf. Madvig *Synt.* 154 *b* R.

χειμῶνος.] 'In time of storm:' so εὐδίας, 'in fine weather,' Arist. *H. A.* 12. 10. Madvig *Synt.* p. 66 *a*.

1144 ᾧ.] 'In whom:' strictly, 'on whose part,' 'in regard to whom:' cf. *Phil.* 98, ἐρῶ βροτοῖς | τὴν γλῶσσαν...τάντα ἡγουμένῳ, (where the dative might depend on ἡγουμένῳ, but probably means rather 'for men,' 'among men:') *O.C.* 966, οὐκ ἂν ἐξεύροις ἐμοὶ (on my part, in my actions) ἁμαρτίας ἐνοιδος.

ἂν...ἂν.] Cf. v. 525, *note*.

οὐκ ἂν ἠδρες.] The imperfect with ἂν often denotes what was wont to happen: the use of the aorist with ἂν in this sense is rarer. Cf. Xen. *Cyr.* VII. 1. 10, Κῦρος, ... ὁπότε προσβλέψαι τινας τῶν ἐν ταῖς τάξεσι, τοτὲ μὲν εἶπεν ἂν· ὦ ἄνδρες ὡς ἡδὺ ὑμῶν τὸ πρόσωπα θεάσασθαι· τοτὲ δ' αὖ ἐν ἄλλοις ἔλεξεν· ἆρα ἐνιοῦτε, κ.τ.λ.—Madvig *Synt.* § 117 *b* R 3.

ἐν κακῷ χειμῶνος.] Cf. v. 363, τὸ πᾶμα τῆς ἀτης.

1145 ὑφ' ἱματιου.] ὑπό with the genitive properly = '*from* under' (*e.g.* πεσοῦν τόνδ' ὑπὸ πταρῶν σπάσας, Eur. *Andr.* 442). But the idea of motion often disappears, *e.g.* Plato *Phaedr.* p. 249 A, τὰ ὑπὸ γῆς δικαστήρια: Eur. *Her.* 346, δεξιὰν ὑφ' εἵματος | κρύπτοντα. This is sometimes called the 'Attic' genitive.

1146 πατεῖν παρεῖχε.] Sc. ἑαυτόν. Ar. *Nub.* 422, ἀμέλει θαρρῶν οὕνεκα τούτων ἐπιχαλκεύειν παρέχομ' ἄν, 'I would allow them to make an anvil of me:' Plato *Gorg.* 497 B, ἀλλ' ὑπόσχει Σωκράτει ἐξελέγξαι ὅτιου ἂν βούληται: id. *Phaedr.* p. 250 E, ἡδονῇ παραδοὺς. Cf. Plato *Theaet.* p. 191 A, ἐὰν δὲ πάντῃ ἀπορήσωμεν ταπεινωθέντες, οἶμαι, τῷ λόγῳ παρέξομεν ὡς ναυτιῶντες πατεῖν τε καὶ χρῆσθαι ὅ τι ἂν βούληται: where Stallbaum quotes Synesius *Epp.* IV. p. 163 D, μεθῆκεν ὁ κυβερνήτης τὸ πηδάλιον, καὶ καταβαλὼν ἑαυτὸν πατεῖν παρεῖχε τῷ θέλοντι ναυτίλων.

τῷ θέλοντι ναυτίλων.] For the omission of the article with ναυτίλων, cf. v. 774, *note*. So often with ὁ θέλων: Eur. *I.A.* 340, τῷ θέλοντι δημοτῶν: *Ion* 1167, τὸν θέλοντ' ἐγχωρίων.

1147 καὶ σὲ καὶ τὸ σόν.] *Ant.* 573, ἄγαν γε λυπεῖς καὶ σὺ καὶ τὸ σὸν λέχος.

1148 σμικροῦ νέφους.] 'The danger which now seems to you slight and distant—a mere cloud-speck on the horizon—may yet burst in fury upon your head.'

1149 τὴν πολλὴν βοήν.] The fresh accusative serves to resume σέ, τὸ σὸν στόμα, at the end of a long clause: cf. v. 1062, αὐτὸν ... σῶμα, *note*.

ΤΕΥΚΡΟΣ

ἐγὼ δέ γ' ἄνδρ' ὄπωπα μωρίας πλέων, 1150
ὃς ἐν κακοῖς ὕβριζε τοῖσι τῶν πέλας.
κἀτ' αὐτὸν εἰσιδών τις ἐμφερὴς ἐμοὶ
ὀργὴν θ' ὅμοιος εἶπε τοιοῦτον λόγον,
ἄνθρωπε, μὴ δρᾶ τοὺς τεθνηκότας κακῶς·
εἰ γὰρ ποιήσεις, ἴσθι πημανούμενος. 1155
τοιαῦτ' ἄνολβον ἄνδρ' ἐνουθέτει παρών.
ὁρῶ δέ τοί νιν, κἄστιν, ὡς ἐμοὶ δοκεῖ,
οὐδείς ποτ' ἄλλος ἢ σύ. μῶν ᾐνιξάμην;

ΜΕΝΕΛΑΟΣ

ἄπειμι· καὶ γὰρ αἰσχρὸν, εἰ πύθοιτό τις
λόγοις κολάζειν ᾧ βιάζεσθαι παρῇ. 1160

ΤΕΥΚΡΟΣ

ἄφερπέ νυν. κἀμοὶ γὰρ αἴσχιστον κλύειν
ἀνδρὸς ματαίου φλαῦρ' ἔπη μυθουμένου.

ΧΟΡΟΣ

ἔσται μεγάλης ἔριδός τις ἀγών.

1153 ὀργήν.] 'Temper,' disposition. Cf. v. 640, *note*.

1155 ποιήσεις.] *Si feceris*, 'If thou so doest:' cf. v. 1324, *note*.

πημανούμενος.] Middle form with passive sense: so *Phil.* 48, φυλάξεται,—where Schneidewin quotes *Phil.* 303, ξενώσεται, 954, αὐανοῦμαι: *O. T.* 672, στυγήσεται, 1500, ἐνειδεῖσθε: *O. C.* 581, θηλώσεται, 1186, λέξεται: *Ant.* 210, τιμήσεται, 637, αἰξώσεται. Add to these Eur. *Or.* 440, οἴσεται (ψῆφος): Thuc. VI. 64, βλάψεται: Xen. *Cyr.* I. 6. 9, καταλύσεται: Plato *Crit.* p. 54 A, θρέψονται καὶ παιδεύσονται: and ἀδικήσομαι, ζημιώσομαι, μαστιγώσομαι, στερήσομαι, ὠφεληθήσομαι *passim*.

1156 ἄνολβον ἄνδρα.] 'The unhappy man.' ἄνολβος often means 'perverse, misguided,'—with something of the contemptuous sense of μάλεος (v. 621). Cf. *Ant.* 1025, ἐπεὶ δ' ἁμάρτῃ, κεῖνος οὐκέτ' ἔστ' ἀνὴρ | ἄβουλος οὐδ' ἄνολβος, ὅστις ἐς κακὸν | πεσὼν ἀκῆται.

παρών.] Cf. vv. 338, *note*; 1131. In this place παρών has no *special* force; that is, no antithesis is intended between an oral warning and a warning by message. But in a general way it makes the description more graphic and vivid; it helps to dramatise the incident. 'In such sort he warned the unhappy man before him.'

1158 μῶν ᾐνιξάμην;] 'I have not spoken in riddles?' I hope that I have made my meaning sufficiently clear? *Ant.* 403, ΚΡ. ἦ καὶ ξυνίῃς καὶ λέγεις ὀρθὸν ἃ φῄς;—ΦΥ. ταύτῃ γ' ἰδὼν θάπτουσαν ὃν σὺ τὸν νεκρὸν | ἀπεῖπας· ἆρ' ἔνδηλα καὶ σαφῆ λέγω; Aesch. *Ag.* 259, ΧΟ. πῶς φῄς; πέφανται τοῦπος ἐξ ἀπιστίας. ΚΛ. Τροίαν Ἀχαιῶν οὖσαν· ἦ τορῶς λέγω;

1160. *Exit* ΜΕΝΕΛΑΟΣ *at the side door on the spectators' left.*

1163 ἔριδος...ἀγών.] ἔριδος qualifies ἀγών,—a word of general sp-

ἀλλ' ὡς δύνασαι, Τεῦκρε, ταχύνας
σπεῦσον κοίλην κάπετόν τιν' ἴδεῖν 1165
τῷδ', ἔνθα βροτοῖς τὸν ἀείμνηστον
τάφον εὐρώεντα καθέξει.

ΤΕΥΚΡΟΣ

καὶ μὴν ἐς αὐτὸν καιρὸν οἵδε πλησίοι
πάρεισιν ἀνδρὸς τοῦδε παῖς τε καὶ γυνή,
τάφον περιστελοῦντε δυστήνου νεκροῦ. 1170
ὦ παῖ, πρόσελθε δεῦρο, καὶ σταθεὶς πέλας
ἱκέτης ἕφιψαι πατρὸς, ὅς σ' ἐγείνατο.

plication, *e.g.* ἄκης ἀγών, *El.* 1441, λόγων ἀγών, Eur. *Phoen.* 930, μάχης ἀγών, id. *Andr.* 725.

τυφ.] The position of the enclitic before ἀγών may be accounted for on the ground that μεγάλης ἔριδος = τελωνειής. When τις precedes its substantive, some emphatic word has gone before to which it may be joined: *e.g.* Dem. *Phil.* p. 123, ἔστι τοίνυν τις αὐθάδης: Plato *Phileb.* p. 43 A, οὔθ' ἡδονὴ οὔτ' ἄν τις λύπη.

1165 ἴδεῖν] = εὑρεῖν. *Od.* VIII. 443, αὐτὰρ νῦν ἴδε τοῦμα: Theocr. XV. 2, ἄγε δίφρον, Εὐνόα, αὐτῇ (a chair, Eunoe!): Cic. *ad Att.* V. 1, *antecesserat Statius ut prandium nobis* videret.

1166 βροτοῖς τὸν ἀείμνηστον] = τὸν βροτοῖς ἀείμνηστον. Cf. *O. T.* 139, ἐκεῖνον ὁ κτανών: *El.* 1486, θνήσκων ὁ μέλλων.

1167 τάφον εὐρώεντα.] 'His dark, damp tomb.' εὐρώεις, from εὐρώς, mould (*situs, squalor*), is an Homeric epithet of the nether world,—a region where there is no play of sunlight or stir of life,—where all things moulder in a damp, lonely gloom. *Il.* XX. 65, εἰς ἅδου...σμερδαλέ', εὐρώεντα, τά τε στυγέουσι θεοί περ: *Od.* X. 512, εἰς Ἀΐδεω δόμον εὐρώεντα: Virg. *Aen.* VI. 462, *loca senta situ*, the 'rough and mouldering wilderness' of the nether world. In the phrase εὐρώεις τάφος the thought is of Ajax rather as a dweller in the shades than as a tenant of the tomb.—The grammarians who explained εὐρώεις by σκοτεινός probably confused it with φερόεις,—unless their interpretation was a mere guess.

1168. *Enter* TECMESSA *with* EURYSACES *at the side door on the spectators' right.*—At v. 973 Tecmessa had returned to the tent to seek Eurysaces. Teucer on arriving had sent to fetch them, in order that they might be under the protection of the Salaminians (v. 985).

καὶ μὴν.] 'And lo!'—The phrase καὶ μήν is regularly used in drawing attention to a new comer. In such cases μήν, 'however,' retains just so much of its usual adversative force as is implied in starting a new topic. Cf. *El.* 78, καὶ μὴν ... ἔδοξα ... ὑποστενόντ' ἔνδον ἀεθλεῖσθαι, —'*Now* methought I heard.'

αὐτὸν καιρόν.] 'The fittest' moment. *Il.* XIII. 615, κόρυθος φάλον ἥλασεν ἱπποδασείης | ἄκρον, ὑπὸ λόφον αὐτόν, 'struck the forepiece of the helmet *just* under the plume.' Thuc. II. 3, φυλάξαντες ὅτι νύκτα καὶ αὐτὸ τὸ παρίσθμιον, 'the *moment* of dawn.'

1170 περιστελοῦντε.] Cf. v. 922, συγκαθαρμόσαι, *note.*

1172 ἱκέτης.] As a suppliant to the Greeks,—in the name and under the protection of Ζεὺς Ἱκέσιος,—to permit the burial. While Eurysaces knelt in suppliant posture beside the body, and clung to it, it

θάκει δὲ προστρόπαιος ἐν χεροῖν ἔχων
κόμας ἐμὰς καὶ τῆσδε καὶ σαυτοῦ τρίτου,
ἱκτήριον θησαυρόν. εἰ δέ τις στρατοῦ 1175
βίᾳ σ' ἀποσπάσειε τοῦδε τοῦ νεκροῦ,
κακὸς κακῶς ἄθαπτος ἐκπέσοι χθονὸς,

could not without impiety be maltreated; for that would involve the forcible removal of the ἱκέτης. In the *Hecuba*, Odysseus, intent on carrying away Polyxena to her death, contrives that she shall not formally supplicate him, and thus avoids a sacrilege:—'I see thee, Odysseus, hiding thy right hand under thy robe, and turning away thy face, *that I may not touch thy beard:* Be of good cheer, *thou hast escaped the god of my supplication,*' (*i. e.* whose anger would have visited thy rejection of it,)—θάρσει· πέφευγας τὸν ἐμὸν Ἱκέσιον Δία. (v. 345.)

δῆ σ' ἐγείνατο.] Cf. v. 1296: *El.* 261, τὰ μητρὸς, ᾗ μ' ἐγείνατο, | ἔχθιστα συμβέβηκεν.

1173 θάκου...προστρόπαιος.] Cf. Aesch. *Eum.* 41, where Orestes is discovered at the altar in the Delphian sanctuary, 'ἕδραν ἔχων προστρόπαιον,'—*i. e.* kneeling, and holding in his left hand 'a tall bough of olive, piously crowned with an ample fillet of white wool.' The λευκοστεφὴς, ἐριόστεπτος ἱκετηρία was always held in the *left* hand: cf. Aesch. *Suppl.* 192: the right hand was raised in prayer. Here the offerings of hair replace the usual symbols of supplication.

1174 κόμας.] An offering, not to Ζεὺς Ἱκέσιος, but to the dead man's spirit, which is thus invoked to assist in protecting the body, its recent home. Cf. *Il.* XXIII. 135, θριξὶ δὲ πάντα νέκυν κατεείνυον, ἃς ἀπέβαλλον | κειρόμενοι: *El.* 448, σὺ δὲ | τεμοῦσα κρατὸς βοστρύχων ἄκρας φόβας, | κάμοῦ ταλαίνης,...δὸς αὐτῷ ('to our father's spirit.')

τρίτου.] Three being a lucky number, τρίτος is often added to note the completion of that number, as a happy omen: *e. g. O. C.* 7, αἱ πάθαι...χὠ χρόνος...καὶ τὸ γενναῖον τρίτον: Aesch. *Eum.* 728, Παλλάδος καὶ Λοξίου | ἕκατι, καὶ τοῦ πάντα κραίνοντος τρίτου | Σωτῆρος. (Menander ironically, *Sent.* 231, θάλασσα καὶ πῦρ καὶ γυνὴ τρίτον κακόν.)

1175 θησαυρόν.] 'The symbol of the suppliant:' θησαυρὸς, *insigne*, the distinctive attribute and badge of the suppliant,—that on which he relies to proclaim his quality. Cf. Eur. *Suppl.* 1010, πυρὸν, Διὸς θησαυρόν, 'the bed of *fire*, *mystery* of Zeus.'

1176 ἀποσπάσειε.] For the optative cf. v. 521 *note*.

1177 ἄθαπτος ἐκπέσοι χθονός.] 'perish out of the land, and find no grave.'—ἐκπέσοι—disappear by an abrupt and violent death; (ὥστε) ἄθαπτος (εἶναι): cf. v. 517. The phrase ἐκπίπτειν χθονὸς ἄθαπτος may have been suggested by the Athenian custom of denying to persons executed for treason a burial within the confines of Attica. Thus Phocion—executed for treason in 317 B.C.—ἐξέπεσεν χθονὸς ἄθαπτος: his body was carried out of Attica and burned in the Megarid (Plut. *Phoc.* c. 36). With this thought in his mind, Sophocles appears to have written words applicable only in a figurative sense to the case of a Greek fighting far from home in the Troad: in such a case, ἐκπίπτειν χθονὸς could mean only, 'to pass abruptly (by a violent death) out of the land.'—There are two other versions:—(1) 'Be driven vanquished out of the Troad, and (eventually) find no grave.' But though ἄθαπτος be proleptic, we cannot suppose an *interval* between the occurrence denoted by ἐκπέσοι and the state denoted by ἄθαπτος.—

γένους ἄπαντος ῥίζαν ἐξημημένος,
αὔτως ὅπωσπερ τόνδ' ἐγὼ τέμνω πλόκον.
ἔχ' αὐτὸν, ὦ παῖ, καὶ φύλασσε, μηδέ σε 1180
κινησάτω τις, ἀλλὰ προσπεσὼν ἔχου.
ὑμεῖς τε μὴ γυναῖκες ἀντ' ἀνδρῶν πέλας
παρέστατ', ἀλλ' ἀρήγετ', ἔστ' ἐγὼ μόλω
τάφου μεληθεὶς τῷδε, κἂν μηδεὶς ἐᾷ.

ΧΟΡΟΣ

τίς ἄρα νέατος, ἐς πότε λήξει πολυπλάγκτων ἐτέων ἀριθμὸς

(2) 'Receive no burial, and be deprived of rest in the soil:' so that ἀστοῦν χθονὸς = ἄμοιρος τῆς χθονὸς εἶναι. But a person can be said ἀστίστον τινὸς only when he has once possessed it. Nor could χθονὸς stand for τάφου.

1178 γένους ἄπαντος.] Andoc. *de Myster.* p. 13. 22 (extract from a law)—καὶ ἐπεύχεσθαι εὐαρεστοῦντι μὲν εἶναι πολλὰ καὶ ἀγαθὰ, ἐπιορκοῦντι δ' ἐξώλη εἶναι αὐτὸν καὶ τὸ γένος.

ῥίζαν ἐξημημένος.] Accus. denoting the part affected, (or the form taken by the affection:) *e. g.* Her. VII. 69, Αἰθίοπες...παρδαλέας καὶ λεοντέας ἐναμμένοι: Xen. *Anab.* IV. 5. 12, ὑπὸ τοῦ ψύχους τοὺς δεινότατον τῶν ποδῶν ἀποσεσηπότες: *ib.* V. 4. 32, ἐστιγμένοι ἀνθέμια. For ἐξημημένος cf. *Ant.* 601, κατ' αὖ νιν φωνὰ θεῶν τῶν | νερτέρων ἀμᾷ κονίς.

1179 ὅπωσπερ...τέμνω πλόκον.] Cf. *Il.* III. 299, (where a truce is solemnized with libations, σπονδαὶ—the penalty imprecated on a breach of the terms being that ὧδέ σφ' ἐγκέφαλος χαμάδις ῥέοι ὡς ὅδε οἶνος:) Theocr. II. 28, ὡς τοῦτον τὸν κηρὸν (the wax effigy) ἐγὼ τάκω,—ὡς τάκοιτ' ὀπ' ἔρωτος ὁ Μύδιος αὐτίκα Δάφνις: Liv. I. 24, *si prior defecit, tum tu ille Diespiter populum Romanum sic ferito, ut ego hunc porcum hic hodie feriam.*

1182 ἀντ' ἀνδρῶν.] Cf. v. 1020, δοῦλοι ἀντ' ἐλευθέρων.

1183 ἔστε...μόλω.] Cf. v. 555, ἔστ.....μόθῳ, *note.*—Madvig *Synt.* § 127 R 2.

1184. *Exit* TEUCER.—End of the 3rd ἐπεισόδιον, which began at v. 719.

1185—1222. στάσιμον τρίτον. Cf. v. 596, *note.*—*Cho.* 'When are they to cease,—the weary years of toil before Troy? Accursed be he who first taught Greeks to war! Yes, that man made desolate the life of men; he it was who took from me the joy of garlands, the deep joy of the wine-cup, the sweet noise of flutes, the softness of nightly rest. So I lie uncared for, my hair dank with night-dews, whereby to remember dreary Troy. And once I had a champion in Ajax; but now he has become the victim of a dark fate. Oh to stand beneath Sunium's cliff, and waft a greeting to sacred Athens!'

1185—1191. Metres of the first strophe:—

Vv. 1185, 6. τίς ἄρ' ἀνὰ νέατος | ἐς πότε λήξει | πολυπλάγκτων | ἐτέων | ἀριθμὸς | : three choriambi (the first resolved): bacchius.

Vv. 1187, 8. τὰν ἀ|πάνστατον || αἰῶν ὑμοῖ | δόρυ|σσόῃ|σιν | : trochaic dipodia: choriambus: iambic penthemimer.

V. 1189. μόχθων ἔτων ὑπάγων: Glyconic verse of molossus and choriambus.

V. 1190. ἀνυπνοδό|ᾳ τρόπαν | : Glyconic verse of bacchius and choriambus.

τὰν ἄπαυστον αἰὲν ἐμοὶ δορυσσοήτων
μόχθων ἄταν ἐπάγων
ἀν' εὐρώδη Τροΐαν, 1190
δύστανον ὄνειδος Ἑλλάνων;
ὄφελε πρότερον αἰθέρα δῦναι μέγαν ἢ τὸν πολύκοινον Ἅιδαν

V. 1191. δδσ|τάνὸν ὄνῖδ|ὸς ἑλλᾰ-νῶν|: anacrusis: choriambus: epitritus.

1185 τίς ἀριθμός.] 'When, I wonder, will it be completed—at what period cease—this series of unquiet years?' The same question is asked in two different forms successively:—viz. (1) τίς νάστος ἀριθμὸς λήξει; 'What will be the final and concluding number?' What *number* of years is yet to run? (2) εἰς ποῖον ἀριθμὸς λήξει; 'at what period will the series end?' Cf. Eur. *Helen.* 1627, ποῖ σὺν τόδ' αἴρεις, δέσποτ',—εἰς ποῖον φόνον;—Others regard τίς πότε λήξει, not as two distinct questions, but as two questions fused into one; like Homer's τίς πόθεν εἶς ἀνδρῶν; *Il.* XXI. 150.

1186 πολυπλάγκτων.] Fraught with restless toil,—sallies against the Trojans, or forays in the neighbouring country.—Not (as others take it) 'oft returning,' 'oft-revolving,' years.

1187 τὰν ἄπαυστον.] For the article cf. *El.* 166, τὸν ἀνήνυστον αἶσαν ἔχουσα κακῶν: Plato *Apol.* p. 18 C, οὗτοι...τούτῳ τὴν φήμην κατασκεδάσαντες οἱ δεινοί εἰσί μου κατήγοροι. In the last edition of Schneidewin ἄπαυστον is altered to the poetical form ἀπαύστατον (cf. ἀθανάτη, λοιγίμη, κ.τ.λ.), which corresponds more exactly with the antistrophe, κάνοε ἀνήρ, v. 1195, but is not necessary to the trochaic monometer (⏑⏑ | –⏓).

δορυσσοήτων.] (1) δορυσσόης, formed as if from a verb δορυσσόω, is read by Dindorf in Eur. *Her.* 774, τῷδ' ἐπάγοντα δορυσσόητα | στρατὸν Ἀργόθεν, = (where the old reading δορύσσοντα violates the metre of the antistrophe, v. 781, ἀναμόστι δὲ γᾶς ἐπ' ἀχθῳ).—(2) Lobeck, δορυσσόνων, reading ἔδειξ' ὅπλων for ἔδειξεν ὅπλων in v. 1195. (3) Nauck, in Schneid. 5th edit., conjectures δορυσσῶν, and in v. 1195 ὅπλων Ἕλλασιν Ἄρη, omitting κοινόν. For the phrase δορυσσόητοι μόχθοι, cf. Eur. *El.* 444, ἀστιστὰς μόχθους: Aesch. *Ag.* 394, κλόνους ἀστίστορας: Theognis 987, (ἵππου) αἴτε ἄνακτα φέρουσι δορυσσόον ἐς πόνον ἀνδρῶν.

1190 ἀν' εὐρώδη Τροΐαν.] 'The wide (plains of) Troy:' εὐρώδης from εὐρύς, as τραχώδης (a var. lect. in Arist. *H.A.* v. 17.8), from τραχύς,—and βραχώδης (quoted by Lobeck) from βραχύς. The Scholiast derives it from εὐρώς· 'σκοτεινὴν καὶ εὐρώδη τοῖς Ἕλλησιν' (cf. v. 1167, εὐρώεντα, ποτί), *i.e.* 'a seat of gloomy, mouldering inactivity:' but this view hardly needs discussion.—There are several readings of this verse: (1) Lobeck, and Schneidewin (5th edit.) with the MSS., ἄνᾰ τᾶν | εὔρωδῆ| τρῡῖᾶν: in v. 1197, ὤ πόν|οἱ πρᾰγῠ-νοἱ | πῡνῶν:—an amphibrach, ὤπόν in v. 1197, answering to an anapaest, ἄνᾰ τᾶν in v. 1190, and the middle syllable of εὔρωδῆ answering to the two short syllables πρᾰγῠν.—(2) Ahrens, formerly followed by Schneidewin:—ἄν τᾶν εὔρ| ῶδῆᾰ | τρῡῖᾶν: in v. 1197, ὤ πόν|οἱ πρᾰγῠν|οἱ πῡνῶν. Here the metre is inexact, ἄν τᾶν εὔρ | answering to ὤ πόν|. (3) Hermann's conjecture, ἄν | αἰὲν | ἄἐρ|ῶδῆᾰ | τρῡῖᾶν|: in v. 1197, ἰ|ὤ πόν|οἱ πρᾰγῠν|οἱ πῡνῶν|. ἀερώδης=Homer's ἠεροειδής, 'cloudy,' 'murky.' (4) Lobeck's conjecture, τᾶνδ ἄν | εὐρῡῖδῆ | τρῡῖᾶν|: in v. 1197, ὤ πόν|οἱ πρᾰγῠνοἱ | πῡνῶν. (εὐρυιδής, 'spacious.')

1191 ὄνειδος Ἑλλάνων.] Accus. in apposition with the sentence: cf. v. 359. χαρμονήν, ποτί.

1192 αἰθέρα δῦναι μέγαν.] 'Had

κεῖνος ἀνὴρ, ὃς στυγεραῖν ἔδειξεν ὅπλων 1195
Ἕλλασι κοινὸν Ἄρη.
ἰὼ πόνοι πρόπονοι.
κεῖνος γὰρ ἕτερον ἀνθρώποις.
ἐκεῖνος οὔτε στεφάνων
οὔτε βαθειᾶν κυλίκων 1200

passed into the wide air,'—had been snatched from earth into the clouds, —ἀναρπασθὲν γαίας, ἀφανισθῆναι. —δῦναι, had plunged into the ἀήρ of the sky: cf. Eur. *Med.* 1296, ὃς γάρ νιν ἕτερα γῆς σφε κρυφθῆναι κατὰ, | ἢ πτηνὸν ἆραι σῶμ' ἐς αἰθέρος βάθος, | εἰ μὴ τυράννων δώμασιν δόσιν ἔκτιν.

πολύκοινον.] 'Universal:' Aesch. *Theb.* 854, (the Acheron is crossed) πάνδοκον εἰς ἀφανῆ τε χέρσον: Soph. *El.* 137, οὔτοι τὸν γ' ἐξ Ἅιδα| παγκοίνου λίμνας πατρὸς ἀνιστάσει.

1195 κεῖνος ἀνήρ.] Not Paris, but an indefinite person, the inventor of public wars. This appears from ἀνθρώπους, 'mankind,' in v. 1198. Cf. Hor. *Od.* I. 3. 9, Illi robur et aes triplex | Circa pectus erat, qui fragilem truci | Commisit pelago ratem Primus.

ἔδειξεν.] *Taught.* Aesch. *P. V.* 464, ἄστρα γνώμας τὸ πρὶν | ἔτρασον, ἔστε δὴ σφῶν ἀντολὰς ἐγὼ | ἔδειξα.

1196 κοινόν.] Thuc. I. 3, δηλοῖ δέ μοι καὶ τόδε τῶν παλαιῶν ἀνθένειαν οὐκ ἔμικτα· πρὸ γὰρ τῶν Τρωικῶν οὐδὲν φαίνεται πρότερον κοινῇ ἐργασαμένη ἡ Ἑλλάς.

1197 πόνοι πρόπονοι.] 'Toils beyond all toils;' πρόπονοι, 'prominent among toils.' Cf. Aesch. *Pers.* 967, κακὰ πρόκακα, 'evils conspicuous among evils;' id. *Suppl.* 843, *Pers.* 970, ἄλγεσι στυγερὰ πρόκακα. For προ, in compounds, meaning intensity, cf. πρόπονος, πρόπολλα.

1199—1210. Metres of the second strophe:—

V. 1199. ἔκειν|ὃς εὔ|τυ στε|φάνων|: iambic monometer: choriambus.

V. 1200. οὔτε βάθει|ᾶν κύλικῶν|: choriambic dimeter.

V. 1201. κεῖμαι ὄμοῖ | τέρψιν ἄμιλ|λαν: the same, hypercatal.

V. 1202. οὔ|τε γλυκὺ κοῦ|λον ἀνέ|βαν: the same, with anacrusis.

V. 1203. θέσμιόν οὔτ|ε ἐνιν|ύχιον|: choriambic dimeter.

V. 1204. τέρψιν ἵ|λαθεν|: dactylic dimeter.

V. 1205. ἴρατόν θ ὕπτ|ιον ἀστ|ραῖον ὄμοῖ|: dochmiac (cf. note at v. 596 on metre of v. 607): choriambus: bacchius.

V. 1207. κεῖμ|αῖθ ἁμέρ|ᾳμν|ὃν οὔτ|ε: anacrusis: choriambus: bacchius.

V. 1208. ἔ|σε πτύκ|ταις| ἀρόσοῖς|: anacrusis: choriambus: iambus.

V. 1209. τέγγ|ομένοις | κόμαις|: choriambus: iambus.

V. 1210. λόγοις | μυῤῥίναις | τρόποις|: dactylic trimeter.

1199 στεφάνων.] At Athenian dinner-parties, the chaplets,—usually of myrtle, μυῤῥίναι,—were distributed at dessert, just before the libation was made. Cf. Athenaeus XV. p. 685, ἡ δὲ τῶν στεφάνων καὶ μύρων πρόνοια ἐδίδοτο εἰς τὰ συμπόσια ἡνείτο τῇ δευτέρᾳ τραπέζῃ. Ar. *Ach.* 1145, πίνων στεφανωσάμενος.

1200 βαθειᾶν.] *Largarum.* Pind. *O.* XIII. 83, βαθὺν κλῆρον, an 'ample' inheritance. Cf. v. 130.

κυλίκων.] The κύλιξ (*calix*) was a broad, shallow goblet with two handles. *Dict. of Antiqq.* See s. v. *Symposium*, for an engraving of a drinking-scene from an ancient vase: one of the guests holds a ῥυτὸν (drinking-horn), — another a φιάλη (saucer),—and three are dangling empty κύλικες, suspended by one of the handles to the fore-finger.

νεῖμαν ἐμοὶ τέρψιν ὁμιλεῖν,
οὔτε γλυκὺν αὐλῶν ὄτοβον
δύσμορος οὔτ' ἐννυχίαν
τέρψιν ἰαύειν.
ἐράτων δ' ἐράτων ἀπέπαυσεν, ὤμοι. 1205
κεῖμαι δ' ἀμέριμνος οὕτως,
ἀεὶ πυκιναῖς δρόσοις
τεγγόμενος κόμας,
λυγρᾶς μνήματα Τροίας. 1210
καὶ πρὶν μὲν ἐξ ἐννυχίου
δείματος ἦν μοι προβολὰ
καὶ βελέων θούριος Αἴας·
νῦν δ' οὗτος ἀνεῖται στυγερῷ

1201 ὁμιλεῖν.] *i. e.* (οὗτος) ὁμιλεῖν (αὐτῷ ἐμοί),—not ἐμὲ αὐτῷ. Pind. *N.* x. 72, χαλεπὰ δ' ἔρις ἀνθρώποις ὁμιλεῖν κρείσσονεσσιν, 'the animosity of their betters is a troublesome visitor for men.'—When the infinitive added like ὁμιλεῖν here is that of a verb which governs the *accusative* case, then the accusative governed by the *principal verb* may be taken either before or after the infinitive: *e.g.* ἔδωκε τῇ πόλει νόμους σώζειν might mean either, 'he gave the city laws to preserve it,' or, 'laws for it to keep.' But when the epexegetical infinitive is that of a verb which governs the genitive or dative, then the accusative governed by the principal verb is usually the accusative *before* the infinitive: *e.g.* ἔδωκε τῇ πόλει νόμους ἐπιμελεῖσθαι, 'he gave the city laws to take care of it;' not, 'for it to take care of.'

1202 αὐλῶν ὄτοβον.] The music supplied at banquets by the αὐλητρίδες.

1206 ἀμέριμνος οὕτως.] 'All uncared for.' Plato *Phaedr.* p. 235 C, νῦν μὲν οὕτως οὐκ ἔχω εἰπεῖν, 'just at this moment:' id. *Gorg.* p. 464 B, τὴν δὲ ἐπὶ σώματι μίαν μὲν οὕτως ὀνομάσαι οὐκ ἔχω, 'I cannot *quite* describe it by *any one* name.'

1207 δρόσοις.] The δοκωλίαι, or comfortless bivouacs, are dwelt upon also in Aesch. *Ag.* 542 ff., εἰναὶ γὰρ ἥσαν δῆλων πρὸς τείχεσιν | ἐξ οὐρανοῦ γὰρ κἀπὸ γῆς λειμώνιαι | δρόσοι κατηψάκαζον.

1210 μνήματα.] Accus. in opposition to the sentence: cf. v. 559, *note.*—Schneidewin compares Simonides *frag.* 101. 3 (Bergk, p. 902), Πέρσαις δὲ περὶ φρεσὶ πήματα πάντα | ἤψαμεν, ἀργαλέῃς μνήματα ναυμαχίῃς.

1211 ἐξ.] Triclinius, καὶ πρὶν μὲν οὖν ἐννυχίου: Wolff, καὶ πρὶν μὲν αἰὲν νυχίου. With Dindorf's ἐξ, προβολὴ ἐκ δείματος is a rather harsh phrase for καταφυγὴ ἐκ δείματος.

ἐννυχίου δείματος.] Schol. τῆς νυκτερινῆς ἐφόδου τῶν πολεμίων. *Il.* II. 23, εὕδεις, Ἀτρέος υἱέ;...οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἀνδρα, | ᾧ λαοί τ' ἐπιτετράφαται καὶ τόσσα μέμηλε.

1214 ἀνεῖται.] 'Has become the sacrifice of a malignant fate,'—has been devoted, given up, to a destiny which has worked its will with him. ἀνεῖται, because animals dedicated to a god were allowed to range at large in pastures set apart for them; and were then said to be ἀνειτά, ἀνειμένα. Her. II. 65, τῶν δὲ ἄνευθεν ἀνεῖται τὰ ἱρὰ (θηρία) οἱ λέγεται, καταβαίνειν ἂν ἐς τὰ θεῖα πράγματα:

δαίμονι. τίς μοι, τίς ἔτ' οὖν 1215
τέρψις ἐπέσται;
γανοίμαν ἵν' ὑλᾶεν ἔπεστι πόντου
πρόβλημ' ἀλίκλυστον, ἄκραν
ὑπὸ πλάκα Σουνίου, 1220
τὰς ἱερὰς ὅπως
προσείποιμεν Ἀθάνας.

ΤΕΥΚΡΟΣ

καὶ μὴν ἰδὼν ἔσπευσα τὸν στρατηλάτην
Ἀγαμέμνον' ἡμῖν δεῦρο τόνδ' ὁρμώμενον·
δῆλος δέ μοὐστὶ σκαιὸν ἐκλύσων στόμα. 1225

Tac. *Germ.* x. (the sacred horses of the German tribes), *Publice aluntur iisdem nemoribus ac lucis, candidi, et nullo mortali opere contacti.*

1218 ἔπεστι.] ἔπεστι (πόντῳ) πόντου πρόβλημα, 'where a sea-cape juts upon the deep.'

1219 ἄκραν ὑπὸ πλάκα Σουνίου.] 'Level top:' lit., 'topmost level:' so *Phil.* 1430, Οἴτης πλάκα: Eur. *Bacch.* 307, πηδῶντα σὺν πεύκαισι δικόρυφον πλάκα (of Parnassus).

Σουνίου.] Voyagers from the east could first descry from Sunium the spear-point and helmet-crest of Athene Promachus,—the bronze statue (upwards of 60 feet high) on the Acropolis: Paus. I. 28. Cf. *Od.* III. 278, Σούνιον ἱρὸν...ἄκρον Ἀθηνέων, 'promontory of Attica.' There was a chapel at Sunium to Ἀθηνᾶ Σουνιάς, and also to Poseidon,—invoked here, as at Geraestus, the S. promontory of Euboea,—by voyagers: Ar. *Eq.* 560, Σουνιάρατε, ὦ Γεραίστιε παῖ Κρόνου.

1222 προσείποιμεν.] προσείποιμεν might have been expected; but the optative is used on account of the preceding optative γανοίμαν. Cf. *Phil.* 324, θυμὸν γένοιτο χαρὶ πληρῶσαί ποτε, [ἵν' αἱ Μυκῆναι γνοῖεν, κ.τ.λ.: Aesch. *Eum.* 288, ἥδοι (may she come!)... ὅπως γένοιτο τῶνδ' ἐμοὶ λοιμῆσαι.—For the custom of *greeting* the land to which one returns, cf. Aesch. *Ag.* 486 (the herald), ἰὼ πατρῷον οὖδας Ἀργείας χθονός... νῦν χαῖρε μὲν χθών, χαῖρε δ' ἡλίου φάος, κ.τ.λ.

1223—1420. This passage forms the ἔξοδος, = μέρος ὅλον τραγῳδίας μεθ' ὃ οὐκ ἔστι χορεῖον μέλος, Arist. *Poet.* 12. 25.

1223. Teucer—who left the stage at v. 1184 to take steps for the burial of Ajax—now reenters, having hurried back on seeing Agamemnon advancing in angry haste to the spot where Eurysaces and Teucer were kneeling beside the body of Ajax.

καὶ μήν.] Cf. v. 1168, *note.*

1224 ἡμῖν.] 'To our danger.'—ὁρμώμενος ἡμῖν could not stand for ὁρμώμενος πρὸς ἡμᾶς. The dative = 'for us,' *i.e.* 'for our embarrassment.' Cf. *El.* 271, ἴδω ... τὸν αὐτόστορν ἡμῖν ἐν κείνῳ πατρί.

1225 μοὐστί.] μοί ἐστι: so σοὐμοί = σοί ἐμοί.

σκαιόν.] 'Perverse,'—full of prejudice and narrow animosity. Cf. v. 1272.

ἐκλύσων στόμα.] Isocr. *Panath.* p. 252. 96, ἐκαθήτερ ἐτελφλυθέ μοι τὸ παρρησιάζεσθαι καὶ λέλυκε τὸ στόμα. Ovid *M.* III. 261, *tum linguam ad iurgia solvit.*

ΑΓΑΜΕΜΝΩΝ

σὲ δὴ τὰ δεινὰ ῥήματ' ἀγγέλλουσί μοι
τλῆναι καθ' ἡμῶν ὧδ' ἀνοιμωκτὶ χανεῖν;
σέ τοι, τὸν ἐκ τῆς αἰχμαλωτίδος λέγω,
ἦ που τραφεὶς ἂν μητρὸς εὐγενοῦς ἄπο
ὑψηλ' ἐκόμπεις κἀπ' ἄκρων ὠδοιπόρεις, 1230
ὅτ' οὐδὲν ὢν τοῦ μηδὲν ἀντέστης ὕπερ,
κοὔτε στρατηγοὺς οὔτε ναυάρχους μολεῖν

1226 — 1315. *Enter* AGAMEMNON.—*Agam.* 'And is it thou of whom I hear this insolence—thou,—the son of the slavewoman,—who deniest that Ajax was subject to my rule? And who was Ajax? Because the arms of Achilles were awarded to Odysseus, we are ever to be assailed by Teucer's clamours, or stabbed by Teucer's slanders! This shall not be: learn to know thy place. Bring a free man to plead thy cause: I know not thy outlandish jargon.—*Teu.* O shame that such services as thine, Ajax, should be slighted thus! O reckless braggart, when the flames were wrapping our ships and when the Trojans were in our camp, who saved us then? When an opponent for Hector had to be found, who was it that confronted him in single fight? And at the side of Ajax stood I, the slave,—if the son of Telamon and Hesione may be called a slave by the son of the Phrygian stranger Pelops and a false Cretan woman.—Know that thou wilt touch this corpse at thy peril; better for me to die in such a cause than for the sake of thy brother's wife. Then look to thyself: if thou meddlest with me, thou wilt repent thy rashness.'

1226 τὰ δεινὰ ῥήματα.] '*These* blustering words' (of which I have heard);—not like τὰ δεινά at v. 312.

1227 χανεῖν.] For χαίνειν ῥήματα, cf. v. 1096, ἀμαρτάνουσιν ἔπη, *note.* —χανεῖν: Lobeck compares Attius, *frag. Armorum Iudic.*, *Hem vereor plusquam fas est captivom* hiscere.

1228 σέ τοι, κ.τ.λ.] *Ant.* 442, σὲ δή, σὲ τὴν νεύουσαν ἐς πέδον κάρα: *El.* 1445, σέ τοι, σὲ κρίνω, καὶ σέ, τὴν ἐν τῷ πάρος | χρόνῳ θρασεῖαν. τὸν ἐκ τῆς αἰχμαλωτίδος.] Cf. vv. 1013, 1020, *notes.*

1230 ἐπ' ἄκρων.] Sc. ἐπ' ἄκρων δακτύλων. Libanius *Decl.* T. IV. p. 162, ἐπ' ἄκρων τοιούσθαι: Philo *de Somn.* Lib. I. p. 60, ἀκροβατεῖν, 'to strut.' (Lobeck.)

1231 ὅτε]=ἐπειδή. Ar. *Nub.* 34, ἐξέφλικας ἐμέ γ' ἐκ τῶν ἐμῶν, | ὅτε καὶ δίκας ἔφληκα, κ.τ.λ. In this sense ὅτε is usually followed by the perfect: but also by the aorist in sense of perf., *El.* 38, *Ant.* 170.

οὐδὲν ὢν...τοῦ μηδέν.] 'When, being naught, (ill-born, cf. v. 1094,) thou hast stood up for him who is as nothing' (dead). Cf. v. 767, *note.* The phrase ὁ μηδὲν (*El.* 1166) is used indifferently with ὁ οὐδέν (Eur. *Phoen.* 598); but, while the latter is a blunt, direct expression, ὁ μηδὲν has always a bitter, derisive tone;—'he who is *as* nothing,' '*no better than* a cipher.' For μηδὲν εἶναι of the *dead* (or the doomed to death), cf. v. 1275: *El.* 1166: Eur. *Andr.* 1077, οὐδὲν εἰμ'· ἀτυλόμην.

1232 κοὔτε στρατηγοὺς, κ.τ.λ.] This is an exaggeration. Teucer had not, in fact, denied the general headship of Agamemnon over the independent princes who joined the expedition. He had merely denied the claim of *Menelaus* to any authority over Ajax. 'Thou didst sail 'hither' (he said to Menelaus, v. 1105) 'under the command of others,' (*i. e.* of Agamemnon,)—'not (like him) as 'universal chief.' The statement of

ἡμᾶς Ἀχαιῶν οὔτε σοῦ διωμόσω,
ἀλλ' αὐτὸς ἄρχων, ὡς σὺ φῄς, Αἴας ἔπλει.
ταῦτ' οὐκ ἀκούειν μεγάλα πρὸς δούλων κακά; 1235
ποίου κέκραγας ἀνδρὸς ὧδ' ὑπέρφρονα;
ποῖ βάντος ἢ ποῦ στάντος οὗπερ οὐκ ἐγώ;
οὐκ ἄρ' Ἀχαιοῖς ἄνδρες εἰσὶ πλὴν ὅδε;

Teucer that Ajax came out αὐτοῦ κρατῶν (v. 1099) was not inconsistent with recognition of Agamemnon as president of the expedition. Each of the Greek princes, while acknowledging a common head, was at the same time an independent chief.

1233 Ἀχαιῶν οὔτε σοῦ.] *i. e.* οὔτε Ἀχαιῶν οὔτε σοῦ. Aesch. *Ag.* 515, Πάρις γὰρ οὔτε συντελὴς πόλει| ἐξεύχεται, κ.τ.λ.: *Cho.* 286, δέχεσθαι δ' οὔτε συλλύειν τινά.—The ellipse of the first negative, when οὐδέ follows, is rarer in good writers. Ἀχαιῶν οὐδὲ σοῦ would usually mean 'of the Greeks, *and not* of you.' See, however, Thuc. VIII. 99, αἱ Φοίνισσαι νῆες οὐδὲ ὁ Τισσαφέρνης...ἥκον. In Lucian this use of οὐδέ is frequent, *e.g. Var. Hist.* I. 655, II. 682.—Cf. v. 244, δείμων κοὐδεὶς ἀνδρῶν, *note.*

1234 αὐτὸς ἄρχων.] Teucer had only said, αὐτοῦ κρατῶν (v. 1099). Cf. v. 1232, *note.*

1235 δούλων.] For the term δοῦλοι applied to Teucer, cf. v. 1020, *note.* For the plural cf. v. 734, *note.*

1236 ποίου κέκραγας, κ. τ. λ.] '*What* (not τίνος, *who*) was the man 'about whom thou art so loud and 'insolent?'—κέκραγας 'hast set up a 'cry,' '*art* loud:' so, with present sense, βέβρυχα, κέκλαγγα, λέλακα, μέμηκα, μέμυκα.—ἀνδρός, 'concerning,' (a sort of partitive genitive, Madvig *Synt.* § 53:) cf. *Phil.* 339, ἀναξίου μὲν φωνὴν ἐξεφώνουμαι, 'I will 'ask (not *from*, but) *about* him:' *El.* 817, τοῦ κασιγνήτου τί φῄς...; *Od.* XI. 174, εἰπὲ δέ μοι πατρός τε καὶ υἱέος ἣν κατέλειπον.

1237 ποῖ βάντος οὗπερ οὐκ ἐγώ;] 'Whither went he, or where stood, 'that I did not?' 'In what service 'did Ajax take part,—at what post of 'danger was he found,—from which 'I was absent?' Agamemnon assumes that his own original claim to supremacy could be invalidated only by proved superiority on the part of Ajax. 'The presumption is that 'I am commander-in-chief. It rests 'with you to shew that my preeminence has been forfeited by marked 'inferiority to Ajax. Can you point 'to any instance in which he eclipsed 'me?' When, at v. 1281, Agamemnon is accused of having denied that Ajax had ever stood on the same battle-field with him, Teucer is misrepresenting Agamemnon just as Agamemnon (v. 1234) misrepresented Teucer.—Hermann:—'where did he go,' &c. 'where it was not '*I* that went?' *i. e.* 'where did he 'go, and *not rather I?*' *i. e.* 'He 'shared in *no* service of danger; I, 'in all.' Hermann lays stress on v. 1281: but see above.

ποῖ βάντος.] Lobeck and Schneidewin, ποῦ βάντος. But cf. Porson *ad* Eur. *Hec.* 1062, πᾷ στῶ, πᾷ κάμψω, πᾷ βῶ:—'Haec verba iunxit etiam Sophocles, *Ai.* 1237, ποῦ βάντος ἢ ποῦ σταντος; ubi ποῖ βάντος recte habere videtur Brunckii codex, licet ceteri et Schol. ad 1273 ποῦ dent...Ποῦ enim quietem notat; ποῖ motum; πᾷ in utramvis partem sumitur.'—ποῦ for ποῖ is common in late Greek: but where it is found in this sense in good writers, it is often probably due to the fault of copyists: see Liddell and Scott *s. v.* που, where is quoted a remark by the grammarian Phrynichus:—ποῦ ἄπει; ἁμάρτημα.

βάντος.....στάντος.] *Phil.* 833, ποῦ στάσα, ποῖ δὴ βάσα; Eur. *Alc.* 863, ποῖ βᾷ, πᾷ στῶ;

1238 ἄνδρες.] Emphatic: cf. v. 77.

πικρούς ἔοικμεν τῶν Ἀχιλλείων ὅπλων
ἀγῶνας Ἀργείοισι κηρύξαι τότε, 1240
εἰ πανταχοῦ φανούμεθ' ἐκ Τεύκρου κακοί,
κοὐκ ἀρκέσει ποθ' ὑμὶν οὐδ' ἠσσημένοις
εἴκειν ἃ τοῖς πολλοῖσιν ἤρεσκεν κριταῖς,
ἀλλ' αἰὲν ἡμᾶς ἢ κακοῖς βαλεῖτέ που
ἢ σὺν δόλῳ κεντήσεθ' οἱ λελειμμένοι. 1245
ἐκ τῶνδε μέντοι τῶν τρόπων οὐκ ἄν ποτε
κατάστασις γένοιτ' ἂν οὐδενὸς νόμου,
εἰ τοὺς δίκῃ νικῶντας ἐξωθήσομεν
καὶ τοὺς ὄπισθεν ἐς τὸ πρόσθεν ἕξομεν.

1239 πικρούς.] 'To our cost.' Cf. Eur. *Bacch.* 357 (ὄντως) θένῳ, πικρὰν βάκχευσιν ἐν Θήβαις λιόν: *I. A.* 1315, ὦ δυστάλαιν' ἐγώ, πικρόν,| πικρὸν ἰδοῦσα δυστάλαιναν.

ἔοικμεν.] By syncope for ἐοίκαμεν. So κέκραγμεν for κεκράγαμεν: ἐνέπιθμεν (*Il.* II. 341) plpf. for ἐνεπίθεμεν, of ἐνεπιτίθεμαι.

1240 τότε.] Cf. v. 650, *note.*

1241 πανταχοῦ.] 'Come what will,'—'in any case:' *i. e.* if any one, save the candidate in whom Teucer is interested, wins. Cf. *Ant.* 634, πανταχῇ δρῶντες, 'act how we may:' Aesch. *Eum.* 447, πράξας... πανταχῇ, 'fare I as I may.'

φανούμεθα.] 'Be made out' base: cf. v. 1020, *note.*

1243 εἴκειν.] 'To acquiesce in...' In poetry εἴκειν takes an accus. of the concession made: *e. g. Phil.* 465, θεὸς | πλοῦν ἡμὶν εἴκῃ. But here, in εἴκειν (ἐκεῖνα) ἃ ἤρεσκεν, εἴκειν τὰ δόξαντα τοῖς κριταῖς, the accus. is rather a species of cognate accus.,—'to yield *in accordance with* what the judges have decided:' cf. *O. C.* 172, εἴκοντας ἃ δεῖ. Schneidewin understands the *dative* ἐκείνοις after εἴκειν, comparing v. 1050: but this seems too harsh.

1244 κακοῖς βαλεῖτε.] Cf. v. 501, *note.*

1245 σὺν δόλῳ κεντήσετ'.] 'Prick me by stealth,' with whispered slanders: opposed to κακοῖς βάλλειν, open reviling: 'pelt me with abuse, or '*stab me in the dark.*' There is also an allusion to the nocturnal onslaught of Ajax: cf. v. 47, νύκτωρ δφ' ὑμᾶς δόλιος ἀρμᾶται μόνος.

σὺν δόλῳ.] With the help of, by means of, fraud: cf. *Phil.* 842, κομπεῖν...ἀτελῆ σὺν ψεύδεσιν: *ib.* 1334, πρὶν ἂν...τὰ πέργαμα | ξὺν τοῖσδε τόξοις ξὺν θ' ἁμοὶ πέρσας φανῇς.

οἱ λελειμμένοι.] 'The losers of the race,'—left behind and distanced. Cf. v. 543, *note.*

1247 κατάστασις.] Here, the *firm establishing*, as opposed to the initial νομοθεσία.

1248 τοὺς...νικῶντας.] Not νικήσαντας. The pres. of νικάω, often used as a perf., serves here to emphasize the *tenure* of victor's place by him who has won it, and who cannot justly be dispossessed. Cf. Pind. *O.* IX. 167, νικῶν ἐνεστεφάνωσε βωμόν. So *El.* 342, τῆς τικτούσης, *parentis tuae*, for τῆς τεκούσης.—For the plur., cf. v. 734, *note.*

1249 τοὺς ὄπισθεν, κ.τ.λ.] The strategus Agamemnon borrows a metaphor from the disposition of an army. Can good order be maintained, if rear and van are to be constantly changing places? Cf. Her. VIII. 89 (describing the confusion in the Persian fleet at Salamis), οἱ ὄπισθε τεταγμένοι ἐς τὸ πρόσθε τῆσι νηυσὶ παρόντας παρέμενον.

ἀλλ' εἱρκτέον τάδ' ἐστίν· οὐ γὰρ οἱ πλατεῖς 1250
οὐδ' εὐρύνωτοι φῶτες ἀσφαλέστατοι,
ἀλλ' οἱ φρονοῦντες εὖ κρατοῦσι παντάχοῦ.
μέγας δὲ πλευρὰ βοῦς ὑπὸ σμικρᾶς ὄμως
μάστιγος ὀρθὸς εἰς ὁδὸν πορεύεται.
καὶ σοὶ προσέρπον τοῦτ' ἐγὼ τὸ φάρμακον 1255
ὁρῶ τάχ', εἰ μὴ νοῦν κατακτήσει τινά·
ὃς ἀνδρὸς οὐκέτ' ὄντος, ἀλλ' ἤδη σκιᾶς,
θαρσῶν ὑβρίζεις κἀξελευθεροστομεῖς.
οὐ σωφρονήσεις; οὐ μαθὼν ὃς εἶ φύσιν
ἄλλον τιν' ἄξεις ἄνδρα δεῦρ' ἐλεύθερον, 1260
ὅστις πρὸς ἡμᾶς ἀντὶ σοῦ λέξει τὰ σά;

1250 εἱρκτέον.] Cf. v. 1140, *note*.
πλατεῖς...εὐρύνωτοι.] 'Burly'... 'broad-shouldered.' πλατύς,—suggesting especially breadth of chest,—is used here in a general sense,—'broad and big.' In the *Iliad* Ajax is τελήρυος (II. 229),—ἔξοχος Ἀργείων κεφαλὴν ἠδ' εὐρέας ἤμων (*ib.* 227).
1251 ἀσφαλέστατοι.] Cf. vv. 758 ff.
1252 οἱ φρονοῦντες εὖ.] For the position of εὖ, cf. Aesch. *Eum.* 87, σθένος δὲ τοιόν-εὖ φερέγγυον τὸ σόν. —This sentiment soon receives an illustration by the success of Odysseus in gaining the good-will of both parties, and in adding a moral triumph to his victory in the prize-contest. Cf. v. 124, *note*.
1253 σμικρᾶς.] As compared with the 'large ribs' on which it falls: cf. *Ant.* 477, σμικρῷ χαλινῷ δ' οἶδα τοὺς θυμουμένους | ἵππους καταρτυθέντας.
1254 ὀρθὸς εἰς ὁδὸν πορεύεται.] 'Travels (is brought) straight into the road,'—upon any attempt to turn aside into tempting pastures.—ὀρθός, moving forward in a straight line. Cf. Eur. *Helen.* 1555, ταύρειον δὲ τοῦτ | οὐκ ἤθελ' ὀρθὸς σανίδα προσβῆναι κάτω, 'would not go *forward* (into the ship) over the plank.'
1255 φάρμακον.] 'Corrective,' sc. τὴν μάστιγα.—Pindar calls a warm cloak ψυχρῶν...εὐδιανὸν φάρμακον αὐρῶν (*O.* IX. 146): cf. Eur. *frag.* 59. 2, λόγοι ἐσθλοὶ...φάρμακον φόβου.
1256 τινά.] Ironical. Cf. *Phil.* 1130, ὦ τόξον, ἥπου ἐλεινὸν ὁρᾷς, φράσαι εἴ τινας ἔχεις.
1257 ἀνδρὸς οὐκέτ' ὄντος.] Gen. absolute.—For σκιᾶς, cf. *El.* 1159, where Electra speaks of the relics of Orestes as σποδόν τε καὶ σκιὰν ἀνωφελῆ. Eur. *Meleag. frag.* 15. 2, πᾶς ἀνὴρ γῆ καὶ σκιά. Hor. *Od.* IV. 7. 16, *pulvis et umbra sumus.*
1259 ὃς] = οἷος, sc. δοῦλος (v. 1255). Plato *Euthyd.* p. 283 D, βούλεσθε αὐτὸν γενέσθαι σοφόν, ἀμαθῆ δὲ μὴ εἶναι; οὐκοῦν ὃς μὲν οὐκ ἔστι, βούλεσθε αὐτὸν γενέσθαι, ὃς δ' ἔστι νῦν, μηκέτι εἶναι.
1260 ἄλλον τιν'...ἐλεύθερον.] *i.e.* ἄλλον τινὰ ὃς ἐλεύθερός ἐστιν. Cf. *Od.* VI. 84, ἅμα τῇγε καὶ ἀμφίπολοι κίον ἄλλαι, 'with their mistress went her handmaids *beside*.'
1261 ὅστις πρὸς ἡμᾶς, κ. τ. λ.] Agamemnon affects to treat Teucer as a slave (cf. v. 1020, *note*),—disqualified by his condition for giving evidence in person on the matter in dispute. The testimony of a slave was not admitted in the Athenian courts of law, unless given under torture (βάσανος). Cf. Ter. *Phorm.* II. 1. 62 (the play is a *palliata*, and

σοῦ γὰρ λέγοντος οὐκέτ' ἂν μάθοιμ' ἐγώ·
τὴν βάρβαρον γὰρ γλῶσσαν οὐκ ἐπαΐω.

ΧΟΡΟΣ

εἴθ' ὑμὶν ἀμφοῖν νοῦς γένοιτο σωφρονεῖν
τούτου γὰρ οὐδὲν σφῷν ἔχω λῷον φράσαι. 1265

ΤΕΥΚΡΟΣ

φεῦ τοῦ θανόντος ὡς ταχεῖά τις βροτοῖς
χάρις διαρρεῖ καὶ προδοῦσ' ἁλίσκεται,
εἰ σοῦ γ' ὅδ' ἀνὴρ οὐδ' ἐπὶ σμικρῶν λόγων,

the scene is laid at Athens): *Servum hominem causam orare leges non sinunt, Neque testimoni dictio est.*

1262 σοθ...μάθοιμι.] μανθάνω σε, 'I perceive you:' μανθάνω σου, 'I 'understand you.' Plato *Phileb.* p. 51 C, οὐδό τι λέγω, φησὶν ὁ λόγος... εἰ μου μανθάνεις: id. *Gorg.* p. 463 D, ἆρ' οὖν ἂν μάθοις ἀποκρινομένου; 'will you *understand* my answer?'—Cf. *Gorg.* p. 517 C, ἀγνοοῦντες ἀλλ' ἥλων, ὅ τι λέγομεν: *Apol.* p. 27 A, ἆρα γνώσεται Σωκράτης... ἐμοῦ χαριεντιζομένου;

1263 βάρβαρον.] Since his mother, Hesione, was of Troy. At Athens, according to a law passed on the proposal of Pericles, the son of a citizen by a foreign woman was himself ξένος, and did not enjoy the franchise. (Plut. *Per.* c. 37.) In v. 1291 ff. Teucer retorts the taunt.

1266 ὡς ταχεῖά τις] = ὡς ταχέως τις, 'in what quick sort.' The use of the adjective for the adverb is frequent, *e.g. Phil.* 808 (νόσος)..... ὀξεῖα φοιτᾷ καὶ ταχεῖ' ἀπέρχεται. The peculiarity here is the addition to it of τις in the sense of τινος: for, though ὁ ἀνὴρ ταχὺς ἔρχεται is an ordinary phrase, it would be difficult to find anything like ὁ ἀνὴρ ταχύς τις ἔρχεται. Nor can the words ὡς ταχεῖά τις χάρις διαρρεῖ be resolved into ὡς ταχεῖά τις χάρις ἐστὶν, ἣ διαρρεῖ (like οἷα Χρυσόθεμις ῥίνα, for οἷα Χρ. ἐστὶν, ἣ ῥίνα, *El.* 159); since ταχεῖα could not by itself stand for βραχεῖα or ἐξίτηλος, 'fugitive.'——Schneidewin compares *Ant.* 951, ἡ μοιρίδια τις δύναστις δεινά,—a passage in no way like this, but meaning simply, ἡ μοιρίδια (δύναστις) δεινά τις δύναμις ἐστιν.

1267 προδοῦσ' ἁλίσκεται.] 'Stands approved a traitor' to the dead. Falseness to the dead would properly be predicated of the persons who forget him: here it is poetically predicated of the *gratitude which fades* out of their minds.

1268 εἰ...οὐδέ.] When εἰ is equivalent to ὅτι, and introduces, not an hypothesis, but a fact, it is followed by οὐ: *e.g.* Dem. *Olynth.* I. p. 15. 23, εἶτ' οὐκ αἰσχρὸν...εἰ τὸ μὲν Ἀργεῖον πλῆθος οὐκ ἐφοβήθη,...ὑμεῖς δὲ φοβηθήσεσθε; Madvig *Synt.* 202 a R.—Cf. v. 1131, *note.*

οὐδ' ἐπὶ σμικρῶν λόγων.] 'Not even in slight respects,' 'on slight accounts;'—'not only does he ignore 'the great and signal instances (vv. '1273, 1283) in which Ajax was the 'preserver of the Greeks, but re-'fuses to give him credit for even 'moderate merits.' For λόγων, cf. Plato *Rep.* p. 366 B, κατὰ τίνα οὖν ὅτι λόγον δικαιοσύνην ἂν πρὸ μεγίστης ἀδικίας αἱρούμεθ' ἄν;—'on what 'ground—in what respect?'—Schneidewin renders:—'remembers him 'not even with paltry words,' 'with 'the cheap requital of words:' comparing, for σμικρῶν, *O. C.* 443, ἔτουν μικροῦ χάριν | φυγὰς σφῶν..... ἠλάμην, 'they let me go into banishment for (want of) one little word

Αἴας, ἔτ' ἴσχει μνῆστιν, οὗ σὺ πολλάκις
τὴν σὴν προτείνων προὔκαμες ψυχὴν δόρει· 1270
ἀλλ' οἴχεται δὴ πάντα ταῦτ' ἐρριμμένα.
ὦ πολλὰ λέξας ἄρτι κἀνόνητ' ἔπη,
οὐ μνημονεύεις οὐκέτ' οὐδὲν, ἡνίκα
ἐρκέων ποθ' ὑμᾶς οὗτος ἐγκεκλημένους,
ἤδη τὸ μηδὲν ὄντας ἐν τροπῇ δορὸς, 1275
ἐρρύσατ' ἐλθὼν μοῦνος, ἀμφὶ μὲν νεῶν

(spoken in my favour)':—and for ἔτι, *O. C.* 746, ἔτι προστόλου μάτ' χωρεῖν. But though σμικρὸν ἔπος, in the sing., might mean '*a little* (*i. e.* easily-spoken) word,' the mere use of the *plural* would mar the fitness of the phrase. Σμικροὶ λόγοι, 'a *series* of little words,' would be an almost comic parody of σμικρὸν ἔπος.

1269 Αἴας.] Cf. v. 89, *note*.

οὗ.] Depending on προὔκαμες = ὑπερέκαμες. So προκινδυνεύειν, προμάχεσθαί τινος.

1270 δόρει.] Depending on προτείνων. For the form cf. v. 515, *note*.—In *Il.* IX. 322 Achilles says,—'I no longer hold myself bound, as formerly,' αἰεὶ ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.

1271 ἐρριμμένα.] 'Flung aside.' Cf. Aesch. *Eum.* 206, Κύπρις δ' ἄτιμος τῷδ' ἀπέρριπται λόγῳ, 'is dishonoured and spurned.'

1273 μνημονεύεις οὐδέν... ἡνίκα.] οὐδέν adverbial: ἡνίκα, 'when,' instead of ὅτι or ὅν. Thuc. II. 21, μεμνημένοι καὶ Πλειστοάνακτα,...ὅτε ἐσβαλὼν ... ἀνεχώρησε πάλιν: Eur. *Tro.* 70, οἷδ' ἡνίκ' Αἴας εἷλε Κασάνδραν βίᾳ.

1274 ἐρκέων ..... ἐγκεκλημένους.] 'Shut within your lines:'—the genitive depending on the notion of ἔνδον contained in ἐγκεκλημένους. Cf. Eur. *Phoen.* 451, τοῦδ' εἰσοδέξω τειχέων = εἴσω τειχέων ὀδέξω.—ἐρκέων, the rampart, surrounded by a fosse, which protected the Greek ships drawn up on the beach: *Il.* XII. 4, τάφρος ὑπερθεν | εἰρύ, τὸ τοιήσαντο νεῶν ὕπερ, ἀμφὶ δὲ τάφρον | θῆκαν. —The 11th book of the *Iliad* (vv. 283 ff.) relates the success of the Trojans in driving the Greeks within their entrenchments. In the 12th book (the 'Τειχομαχία'), the Trojans attack the rampart, and the Greeks defend it from within. In the 13th book (v. 87) the Trojans at length effect an entrance: but on Hector being wounded, retreat (XIV. 506). A second irruption of the Trojans,—in repelling which Patroclus was the prominent Greek hero,—is related in the 15th and 16th books (XV. 342—XVI. 644).

1275 τὸ μηδὲν ὄντας.] Cf. vv. 767, 1231, *notes*.

ἐν τροπῇ δορός.] 'On that day of rout:' (not with ἐρρύσατο, 'turning back, rallying your forces'). Cf. v. 963, *note*.

1276 ἐλθών.] *i.e.* coming forward, —coming into the van of fight. On the day when the Greeks were discomfited and driven within their lines, Ajax was among the last to retreat, but yielded at length to a panic inspired in him by Zeus (*Il.* XI. 543). Both the 'great' and the 'lesser' Ajax were active in encouraging the Greeks to defend the wall (*Il.* XII. 265); and when, at last, the Trojans came pouring over it (ὑπερκατέβησαν ὁμίλῳ, *Il.* XIII. 87), and the defenders had retreated to their ships, it was Ajax who, with his namesake, was inspired by Poseidon to retrieve the fortunes of the day (*Il.* XIV. 410). The turning-point of the struggle was the wounding of Hector by Ajax (*Il.* XIV. 410); —soon afterwards the Trojans retreated (*ib.* 506).

ἄκροισιν ἤδη ναυτικοῖς ἐδωλίοις
πυρὸς φλέγοντος, ἐς δὲ ναυτικὰ σκάφη
πηδῶντος ἄρδην Ἕκτορος τάφρων ὕπερ;
τίς ταῦτ' ἀπεῖρξεν; οὐχ ὅδ' ἦν ὁ δρῶν τάδε, 1280
ὃν οὐδαμοῦ φῄς οὐδὲ συμβῆναι ποδί;

μοῦνος.] *μοῦνος* for *μόνος* occurs twelve times in dialogue in the extant plays of Sophocles, and once besides in *frag.* 426. Aeschylus has *μούνῳ* in senarii (*P. V.* 823): auct. *Rhes.* 31 *μούναρχα* (in lyrics).—For other Ionic forms in tragic senarii cf. v. 894, *note.*

ἀμφὶ μὲν ναῦν, κ.τ.λ.] Sophocles here blends two episodes of the *Iliad.* Homer speaks of two occasions on which the Trojans stormed the Greek rampart. On the first occasion, of which Ajax was the hero (*Il.* XI. 283—XIV. 506), the ships were *not* fired, though the contest raged close to them (XIV. 65), and Agamemnon thought of launching them and flying. On the second occasion (*Il.* XV. 342—XVI. 644), the ships were fired: but Patroclus, and not Ajax, was the prominent hero in the rally of the Greeks. It was Patroclus who *ἐκ νηῶν ἔλασεν, κατὰ δ' ἔσβεσεν αἰθόμενον πῦρ* (*Il.* XVI. 293).

1277 ἄκροισιν.] The torches thrown into the ships had not only kindled the lower timbers, but had sent flames up to the rowers' seats,—called *ἀκροῖς*, 'topmost,' with respect to the planks lining the bottom and the sides of the vessel. An anachronism would be involved in rendering *ἀκροῖς ἐδωλίοις* 'the topmost row of seats,'—(*i. e.* the benches of the *θρανῖται* as opposed to those of the *ζυγῖται* and *θαλαμῖται*): for the Homeric ships have only one bank of oars. The introduction of biremes (*δικρότοι, δίκροτα*) is ascribed by Pliny to the people of Erythrae in Ionia (*H. N.* VII. 57). Triremes, according to Thucydides (I. 13) were first built by the Corinthians.

ναυτικοῖς ἐδωλίοις.] The expression *νεῶν ναυτικὰ ἐδώλια*—'the seats of the sailors in the ships'—is not tautological. *Ναυτικά* goes closely with *ἐδώλια*, defining the *kind* of seat,—viz., a rowing bench. In Homer the seats of the rowers are *κλῖσίαι*,—or *ζυγά* (*transtra*). The latter is the usual word in prose.

1278 ναυτικὰ σκάφη.] 'The 'hulls of the ships,'—the 'vessels' themselves, as opposed to their furniture of benches, &c. Not only had the ships been fired by torches thrown from a distance, but Hector with his Trojans was rushing on to board them.

1279 πηδῶντος ἄρδην.] Cf. *Il.* XIII. 53, where Poseidon, in the guise of Calchas, tells Ajax and his namesake that the Trojans '*μέγα τεῖχος ὑπερκατέβησαν ὁμιλῳ,*' and adds:—*ἢ μ' ὅγ' ὁ λυσσώδης, φλογὶ εἰκελος, ἡγεμονεύει | Ἕκτωρ.*—In the *Iliad*, Hector twice passes beyond the Greek rampart. On the first occasion (*Il.* XIII. 53) he mounts it by storm, when its defenders have been driven in. On the second occasion (*Il.* XV. 351—366) Apollo went before,—choked up the fosse, and made a breach in the rampart,—so that Hector could drive through. In writing *πηδῶντος* Sophocles evidently had in view the first of these two Homeric incidents.

1281 ὃν οὐδαμοῦ.....συμβῆναι ποδί;] 'Who nowhere, thou sayest, 'so much as *stood up beside thee*;'—who failed,—not only *βοηθῆσαι χερί*, but even *συμβῆναι ποδί*, to appear in his place on the field of danger. Thus Hermann; *quem usquam adstitisse tibi dicis.* Cf. Eur. *Helen.* 1006, *ἡ Κύπρις δέ μοι | θεοῖς μὲν εἶη, συμ-*

ἆρ' ὑμῖν οὗτος ταῦτ' ἔδρασεν ἔνδικα;
χοὐτ' αὖθις αὐτὸς Ἕκτορος μόνος μόνου,
λαχών τε κἀκέλευστος, ἦλθ' ἐναντίος,
οὐ δραπέτην τὸν κλῆρον ἐς μέσον καθεὶς, 1285

βέβηκε δ' οὐδαμοῦ, 'hath never 'come nigh me.'—Teucer here misrepresents Agamemnon, who said merely that he had been wherever Ajax had been: (v. 1237, *note*).—Brunck understands συμβῆναι τοῖς πολεμίοις, *nusquam hosti contulisse pedem:* and so Lobeck, Wunder, Schneidewin (who compares *congredi*). In Polyb. XI. 24. 6, συμβεβηκέναι seems to mean 'having joined 'battle:' but there, as Lobeck remarks, the true reading is συμβεβληκέναι.

1282 ἆρα.] Cf. v. 277, *note*.

ἆρ' ὑμῖν.....ἔνδικα;] 'Will *you* 'deny that he did his duty *there?*' 'Did he do *these* things rightly (even) 'in *your* opinion?' There is an emphasis on ὑμῖν as well as on ταῦτα: 'even enemies can scarcely quarrel 'with his conduct here.' For the dative ὑμῖν, *vestro iudicio*, cf. v. 1358: Eur. *Hec.* 309, ἡμῖν δ' Ἀχιλλεὺς ἄξιος τιμῆς λαχεῖν: Ar. *Pax* 1186, θεοῖσιν οὗτοι κἀνδράσιν μιμέσεσθε, 'in the sight of gods and men.'

1283 χοὐτ'.] *i. e.* καὶ οὐκ ἔνδικα ἔδρασεν, ὅτε, κ.τ.λ....; The ὅτε can scarcely be referred back to οὐ μνημονεύεις; in v. 1273.—For the combat between Hector and Ajax, see *Il.* VII. 53—328. Hector having challenged a Greek champion to single fight (v. 73), nine chiefs offered themselves (v. 161); at Nestor's instance lots were cast; and the lot fell to Ajax (v. 189). Hector and Ajax fought till nightfall, when they were parted by heralds from either camp—exchanged gifts in token of goodwill—and were received back with honour by the respective armies (vv. 306—322).

αὐτὸς.....μόνος μόνου.] 'When 'alone (αὐτὸς) he met Hector in *single* 'fight.' Αὐτὸς, *solus*, is reinforced by μόνος, because Teucer wishes to emphasize the fact that in this achievement no Greek but Ajax had any share. Agamemnon had asked, 'what has Ajax done, that I did not 'do?' (v. 1237). This is an answer.—For αὐτὸς μόνος, cf. *Od.* XIV. 450, σῖτον...ἐν ῥα συβώτης | αὐτὸς κτήσατο οἶος. Empedocles v. 328, αὐτὸ μόνον πειθόντες ὅτῳ προσέκυρσαν ἕκαστος: for αὐτὸς, Ar. *Ach.* 504, αὐτοὶ γὰρ ἐσμεν ('we are by ourselves')...κοὐκέτι ξένοι πάρεισιν.

1285 οὐ δραπέτην τὸν κλῆρον.] 'For the lot he cast in was no *shirk-'ing* lot, no lump of crumbling glebe.' The usual κλῆρος was a stone or a potsherd, which its owner marked so that he might know it again: *Il.* VII. 175, κλῆρον ἐσημήναντο ἕκαστοι. If for this a lump of damp earth were substituted by fraud, it would crumble to pieces when the helmet was shaken, and its owner would run no risk of being chosen for a service of danger by his lot coming out first. After the Dorian conquest of Peloponnesus (said the legend), it was arranged that the Heraclid chiefs,—Têmenus, Cresphontes, and of Aristodemus (represented by his heirs)—should divide the territory by lot. He whose lot came out first was to have Argos; the second, Sparta; the third, Messenia. Cresphontes wished to get Messenia. He therefore cast into the urn a lump of clay instead of a stone, and through this fraud was drawn third. (Apollodorus *Biblioth.* II. 8.) According to Pausanias (IV. 3) the lot which crumbled in the urn was that of the sons of Aristodemus. Plautus seems to follow the latter version, *Cas.* II. 2. 46:—*utinam tua quidem ista, sicut Herculeis praedicant quondam prognatis, in sortiendo sors delicuerit.*—Ch. *tu ut liquescas ipse!*

ὑγρᾶς ἀρούρας βῶλον, ἀλλ' ὃς εὐλόφου
κυνῆς ἔμελλε πρῶτος ἅλμα κουφιεῖν;
ὃδ' ἦν ὁ πράσσων ταῦτα, σὺν δ' ἐγὼ παρὼν,
ὁ δοῦλος, οὐκ τῆς βαρβάρου μητρὸς γεγώς.
δύστηνε, ποῖ βλέπων ποτ' αὐτὰ καὶ θροεῖς; 1290
οὐκ οἶσθα σοῦ πατρὸς μὲν ὃς προὔφυ πατὴρ
ἀρχαῖον ὄντα Πέλοπα βάρβαρον Φρύγα;
Ἀτρέα δ', ὃς αὐ σ' ἔσπειρε δυσσεβέστατον,
προθέντ' ἀδελφῷ δεῖπνον οἰκείων τέκνων;

1286 ἀλλ' ὃς εὐλόφου, κ.τ.λ.] *Il.* VII. 182, ἐκ δ' ἔθορον κλῆροι κυνέης ἐν ἀρ' ἥθελον αὐτοί, | Αἴαντος.

1287 ἅλμα κουφιεῖν] = κοῦφον ἅλμα ἁλεῖσθαι: (Eur. *El.* 861, οὐράνιον | πήδημα κουφίζουσα.) Cf. *O. T.* 193, ἁρμήμα νωτίσαι = ἁρμήμα ἁρμᾶν νωτίσαντα: Bion *idyll.* 15. 1, μέλος λεγαίνων = λεγὼ μέλος ᾄδων.

1288 σὺν δ' ἐγώ] Cf. v. 959, *note.* Teucer often appears in the *Iliad* as the companion of his half-brother: cf. *Il.* VII. 266:—'Ninth 'came Teucer, drawing his back-'bent bow; and he took his place 'under the shield of Ajax son of 'Telamon. Then Ajax would a little 'lift his shield: and when the hero 'Teucer, having glanced around, had 'shot his arrow and struck some one 'in the throng of battle, that man 'fell upon the spot and gave up his 'life; but Teucer retreating, as a 'child to his mother, would seek 'shelter with Ajax; and Ajax would 'cover him with his bright shield.'

1289 ὁ δοῦλος.] Cf. v. 1020, *note.*

1290 καὶ θροεῖς;] 'With what 'face *can'st* thou utter the words?' Cf. *O. T.* ποῖον ἄνδρα καὶ λέγεις; *Trach.* 314, τί δ' ἂν με καὶ κρίνοις; Aesch. *Ag.* 269, ποῖον χρόνον δὲ καὶ πεπόρθηται πόλις; 'at what time 'was the city captured?' Eur. *Hipp.* 1171, πῶς καὶ διώλετ', εἰπέ.—For θροεῖς, cf. v. 67, *note.*

1291 οὐκ οἶσθα, κ.τ.λ.] οὐκ οἶσθα ἀρχαῖον Πέλοπα, ὃς σοῦ πατρὸς πατὴρ προὔφυ, ὄντα βάρβαρον,—Φρύγα;—Agamemnon had taunted Teucer with being the son of a captive, Hesione. Teucer retorts that (1) Pelops, the grandfather of Agamemnon, was a barbarian: (2) Atreus, the father of Agamemnon, an impious murderer: (3) Aerope, the wife of Atreus, an adulteress.

1292 ἀρχαῖον Πέλοπα.] 'Pelops of 'old.' The epithet ἀρχαῖον emphasizes the fact that a barbarian,—a Phrygian,—was *founder* of the Atrid dynasty,—the highest source to which they could trace back their lineage;—in contrast with those great houses of Greece which claimed a direct descent from a hero or a god,—as the Aeacidae (v. 387) from Zeus himself.

Φρύγα.] Pelops, king of the Maeonians, a Phrygian tribe, was said to have been driven from his capital on Mt. Sipylus, S. of the Hermus in Lydia, by Ilus, king of Troy (Paus. II. 22). He migrated to Pisa in Elis; and his son Atreus afterwards became king of Mycenae. The term 'Phrygian' included several cognate peoples beyond the limits of Phrygia proper,—*e.g.* the Trojans, the Mysians, the Maeonians of Lydia, the Mygdonians of Bithynia, the Dolionians of Cyzicus. Cf. v. 1054, *note.*

1293 δυσσεβέστατον.] It seems better to take δυσσεβέστατον with σέ than with Ἀτρέα or with δεῖπνον. The simple emphasis of 1294 would be weakened rather than pointed by an epithet.

1294 ἀδελφῷ.] Θυέστῃ. Cf. Aesch.

σοὶ μὲν νέμοιμ' ἂν τῆσδε καὶ μείζω χάριν·
οὗτος δὲ κἀκεῖ κἀνθάδ' ὢν ἔμοιγ' ὁμῶς
ἔχθιστος ἔσται. σοὶ δὲ δρᾶν ἕξεσθ' ἃ χρῆς.

ΧΟΡΟΣ

ὅστις σ', Ὀδυσσεῦ, μὴ λέγει γνώμῃ σοφὸν
φῦναι, τοιοῦτον ὄντα, μῶρός ἐστ' ἀνήρ. 1375

ΟΔΥΣΣΕΥΣ

καὶ νῦν γε Τεύκρῳ τἀπὸ τοῦδ' ἀγγέλλομαι
ὅσον τότ' ἐχθρὸς ἦ, τοσόνδ' εἶναι φίλος.
καὶ τὸν θανόντα τόνδε συνθάπτειν θέλω,
καὶ ξυμπονεῖν καὶ μηδὲν ἐλλείπειν ὅσον

'Nay, (ἀλλά) but (μέντοι) of this be very sure,'—γε emphasizing εὖ. Cf. *Trach.* 1107, ἀλλ' εὖ γέ τοι τόδ' ἴσθι: *Ant.* 1064, ἀλλ' εὖ γέ τοι κάτισθι.

1372 οὗτος.] Αἴας.

κἀκεῖ κἀνθάδ' ὤν.] 'As on earth, (ἐνθάδε ὤν), so likewise in the shades (ἐκεῖ):' cf. v. 855, *note.*

1373 ἃ χρῆς.] The short forms χρῇς, χρῇ, = χρήζεις, χρήζει, are read in Soph. *El.* 1373, εἴτε χρῇς θανεῖν: *Ant.* 887, εἴτε χρῇ θανεῖν (Dindorf): Cratinus *ap.* Suid. s. v., νῦν γὰρ δή σοι παρὰ μὲν θεσμοὶ | τῶν ἡμετέρων, παρὰ δ' ἀλλ' ὅ τι χρῇς. In Eur. *Hipp.* 345, Ar. *Ach.* 659, instead of χρῇς, χρῇ, Dindorf now reads χρή.

Exit AGAMEMNON.

1376—1420. *Odysseus.* 'And now I offer to Teucer a friendship as thorough as our former enmity; and I would bear part in honouring the brave dead.—*Teucer.* Brave Odysseus, thou hast earned my fullest thanks; and hast deceived my reckoning much. For though thou wert this man's bitterest foe, thou alone hast taken his part against those who would have exulted over the dead. May Zeus, may the avenging Fury and effectual Justice give them their reward! But in these rites I fear to let thee share, lest so I grieve the dead. In all else work with us; and know that we count thee a true friend.—*Od.* As thou wilt; I obey thee, and depart. (*Exit* ODYSSEUS) —*Teucer* (*to the* CHORUS *and Attendants*). Enough,—let us delay no more. Haste, some to dig the grave,—some, to place the caldron for ablution,—let others bring the warrior's armour from his tent. And thou, child, help me to raise this prostrate form, from which the dark tide still gushes. Help each and all in the service of the dead man, than whom a better was never served on earth.'

1376 ἀγγέλλομαι ... εἶναι φίλος.] 'I announce myself to be a friend;' *i. e.* 'I offer friendship.' In this sense, usu. ἐπαγγέλλομαι (*profiteor*): Dem. *Lacrit.* p. 938, ταῦτα γὰρ ἐπαγγέλλεται δεινὸς εἶναι,—'in these things he *professes* to be clever:' cf. Soph. *O. T.* 147, τῶνδε γὰρ χάριν | καὶ δεῦρ' ἤβημεν, ὧν δ' ἐξαγγέλλεται, *i. e.* 'the matters which e'en brought us hither were those which this man broaches *of his own accord*'—(before our petition has been made).

1377 τότε.] *Olim.* Cf. v. 650, *note.*

ἦ.] An old Attic form, from the Ionic ἔα, for the first person of the imperf.; in Homer lengthened ἦα. It occurs also in *O. T.* 1123.—Hermann, Lobeck, Wunder, ἦν.

1379 μηδὲν ἐλλείπειν.] 'Omit nothing' (μηδέν, the accusative; not an adverb). Cf. Plato *Phaedr.* p. 272 B, ὅ τι ἂν αὐτῶν τις ἐλλείπῃ λέγων.

ὅσον.] ὅσῳ, the conjecture of

βασίλεια, Λαομέδοντος· ἔκκριτον δέ νιν
δώρημ' ἐκείνῳ ἔδωκεν Ἀλκμήνης γόνος.
ἆρ' ὧδ' ἄριστος ἐξ ἀριστέων δυοῖν
βλαστὼν ἐν αἰσχύνοιμι τοὺς πρὸς αἵματος, 1305
οὐς νῦν σὺ τοιοῖσδ' ἐν πόνοισι κειμένους
ὠθεῖς ἀθάπτους, οὐδ' ἐπαισχύνει λέγων;
εὖ νῦν τόδ' ἴσθι, τοῦτον εἰ βαλεῖτέ που,
βαλεῖτε χἠμᾶς τρεῖς ὁμοῦ συγκειμένους.
ἐπεὶ καλόν μοι τοῦδ' ὑπερπονουμένῳ 1310
θανεῖν προδήλως μᾶλλον ἢ τῆς σῆς ὑπὲρ

wages for building the walls of Troy, the seagod sent a dragon into the Trojan territory. Hesione, daughter of Laomedon, was doomed to be sacrificed to the monster, when Heracles slew it, and saved her. Cheated of his promised reward—the horses given to Tros by Zeus—Heracles levied war against Troy, sacked the city, and gave Hesione to Telamon. (*Il.* v. 638: Pind. *I.* v. 41 ff.)

ἔκκριτον] = ἐξαίρετον, *exsors*—something *reserved*,—when the rest of the booty is apportioned by lot,—as a gift of honour for a specially distinguished person. Cf. Aesch. *Eum.* 378, τῶν αἰχμαλώτων χρημάτων λάχοι μέγα, | ἐξαίρετον δώρημα Θησέως τόκοις (*i.e.* Sigeum, *specially assigned* to the Athenians after the conquest of the Troad). Virg. *Aen.* VIII. 551, *Dantur equi Teucris...Ducunt* exsortem (*equum*) *Aeneae.*

1304 ἄριστος ἐξ ἀριστέων δυοῖν.] 'Born to the nobleness of two noble 'parents'—the heir of their nobleness, though not of their nobility. The Homeric term ἀριστεύς involves the notions both of *valour* and of *good birth*. But ἄριστος could scarcely include the notion of εὐγενέστατος, although the positive ἀγαθός sometimes stands for εὐγενής, *e.g.* Pind. *O.* VII. 166, πατέρων ἐξ ἀγαθῶν. Teucer predicates both nobility and nobleness of his parents: but conscious that technically he is νόθος, he is content to claim for himself τὸ γενναῖον rather than τὸ εὐγενές.

δυοῖν.] Whereas only *one* of Agamemnon's parents could be called in any just sense 'noble.' Aerope, a princess by birth, was by her acts base.

1305 τοὺς πρὸς αἵματος.] 'My 'kinsman' Ajax: (for the plural, cf. v. 734, *note*). Agamemnon had tauntingly desired Teucer to find a *freeborn* advocate to plead the cause of Ajax (v. 1260). 'It can be no 'dishonour to Ajax,' Teucer replies, 'that his cause should be pleaded 'by the son of Telamon and Hesione.' For the phrase οἱ πρὸς αἵματος, 'those appertaining to, connected 'with, one's blood,' cf. *El.* 1125, ἢ φίλων τις ἢ πρὸς αἵματος, 'a friend or a blood-relation.'

1307 ὠθεῖς ἀθάπτους.] 'Seekest 'to repulse from burial:' ἀθάπτους proleptic: v. 517, *note.*

λέγων.] ὅτι ὠθεῖς.

1308 που] = ποι: v. 1237, *note.*

1309 τρεῖς ὁμοῦ συγκειμένους.] 'Ye will cast forth along with him 'our three corpses also:' *i.e.* 'While 'I have life, I will never permit you 'to lay hands on the corpse: while 'Tecmessa and Eurysaces live, they 'will never cease to cling to it.'—The mother and child were still kneeling as suppliants beside the body: cf. v. 1171 ff. Συγκειμένους is explained by ἐπεὶ καλόν μοι...θανεῖν, κ.τ.λ.

1311 προδήλως.] 'In the sight of

γυναικὸς, ἢ τοῦ σοῦγ' ὁμαίμονος λέγω;
πρὸς ταῦθ' ὅρα μὴ τοὐμὸν, ἀλλὰ καὶ τὸ σόν.
ὡς εἴ με πημανεῖς τι, βουλήσει ποτὲ
καὶ δειλὸς εἶναι μᾶλλον ἢ 'ν ἐμοὶ θρασύς. 1315

ΧΟΡΟΣ

ἄναξ Ὀδυσσεῦ, καιρὸν ἵκθ' ἐληλυθὼς,
εἰ μὴ ξυνάψων ἀλλὰ συλλύσων πάρει.

'all men:' 'publicly.' His death would be a public protest against the cruel insult put upon his kinsman. Whereas, if he fell in battle, his loss would be scarce heeded among the multitude of victims slain in the cause of a worthless woman.

1312 τοῦ σοῦγ'.] 'Or rather (γε) 'thy brother's (wife), I mean.' τοῦ σοῦγ' is Hermann's conjecture for the τοῦ σοῦ θ' of the MSS. He suggests that when Γ had been corrupted into Τ, Τ was altered into Θ before the aspirate. Brunck defends τοῦ σοῦ θ', taking τε as = *etiam:* but this will not stand in Attic. Dindorf conjectures τοῦ σοῦ ξυναλμονος. Martin (*ap.* Donaldson *Greek Theatre*, p. 292), σοῦ τοῦδ'—inferring from vv. 1116, 1319, that Menelaus is *present* as a κῦφον πρόσωπον: but see v. 1319, *note* on Ἀτρειδῶν.

σοῦ Dindorf 1876.

1313 τοὐμόν.] 'My interest:' cf. v. 124.

1315 ἐν ἐμοί.] 'To play the bully with me:' lit. 'upon me.' Cf. v. 43, *note.*

1315—1375. *Enter* ODYSSEUS *by the side door on the spectators' left, as from the camp.*—*Cho.* 'King Odysseus, thou hast come in season, if thou wilt but mediate.—*Od.* And what is it, friends? Afar I heard the voices of the Atreidae loud over this brave man's corpse.—*Ag.* King Odysseus, this man would bury Ajax in my despite.—*Od.* May a friend speak the truth without a breach of friendship? For the love of the gods, cast not forth this man unburied! Hate not so fiercely as to tread Justice under foot. He was my foe too: but never will I conceal this,—that of all the Greeks at Troy, Ajax was second only to Achilles. Therefore with no fairness canst thou slight him. 'Tis not the dead man, it is the laws of heaven that thou wouldest wrong.—*Ag.* Thou the champion of Ajax? thou eager to grace a dead enemy?—*Od.* I hated him when it was the time to hate: in the dead man's worth I now forget his enmity.—*Ag.* And thou biddest me bury this corpse?—*Od.* Surely: I myself will some day need a grave.—*Ag.* Thine, then, not mine, shall the deed be called. To thee I would grant a larger boon; but Ajax in death as in life is to me most hateful.' (*Exit* AGAMEMNON, v. 1373.)—There are now (v. 1315) three actors on the stage at once,—Teucer, Agamemnon, Odysseus: but Teucer is mute till Agamemnon departs (v. 1373). Similarly in vv. 91—117 Odysseus is mute while Ajax is present. It seems probable that when the *Ajax* was composed the tritagonist was a recent innovation, admitted only under this restriction.

1316 καιρὸν ... ἐληλυθώς.] Cf. v. 34, *note.*

1317 ξυνάψων ... συλλύσων.] 'If 'not to embroil, but to mediate, thou 'art here:' 'to help, not in tightening, but in loosing, the knot.' ἅπτειν, 'to tie, fasten,' ἅμμα, a knot: συνάπτειν, here 'to *help in* tying,' opposed to συλλύειν. But συνάπτειν usually = 'to join *together* (σύν):' cf. Eur. *Suppl.* 479, ἔλκει βροτοὺς κά-

ΟΔΥΣΣΕΥΣ

τί δ' ἔστιν, ἄνδρες; τηλόθεν γὰρ ᾐσθόμην
βοὴν Ἀτρειδῶν τῷδ' ἐπ' ἀλκίμῳ νεκρῷ.

ΑΓΑΜΕΜΝΩΝ

οὐ γὰρ κλύοντές ἐσμεν αἰσχίστους λόγους, 1320
ἄναξ Ὀδυσσεῦ, τοῦδ' ὑπ' ἀνδρὸς ἀρτίως;

ΟΔΥΣΣΕΥΣ

ποίους; ἐγὼ γὰρ ἀνδρὶ συγγνώμην ἔχω
κλύοντι φλαῦρα συμβαλεῖν ἔπη κακά.

κιστον, ἢ πολλὰς πόλεις | ξυνῆψε, 'brings into collision,'—a use of the word which must not be confused with that in the text.—Cf. *Ant.* 39 (Ismene to Antigone), τί δὲ...λύσουσ' ἂν ἢ 'φάπτουσα προσθείμην πλέον, '(if Creon's command is absolute), 'what can I vantage thee by seeking 'to *loose* or *tighten* it?' Can I make it either less or more stringent?

1318 ἄνδρες.] The courteous form of address, ἄνδρες—the honourable patronymic, Ἀτρειδῶν—the designation of Ajax as ἄλκιμος—proclaim at the outset that Odysseus has come as a mediator.

1319 Ἀτρειδῶν.] The voice of Menelaus, raised in angry altercation, had first met the ear of Odysseus. After an interval (=vv. 1160—1226) his attention had again been attracted by the angry tones of Agamemnon. This time his curiosity was roused, and he came to see what was the matter.—The conjecture σοῦ τοῦδ' in v. 1312 assumes that Menelaus was now present. But, if he was present, at any rate he was silent: the words βοὴν Ἀτρειδῶν therefore prove nothing. It is true that at v. 1116 Teucer bids Menelaus to go and *bring* Agamemnon: but it cannot be assumed on such slender evidence that Menelaus did in fact return. At a time when a third actor was tolerated only as a mute person (v. 1315, *note*), it is improbable that a fourth actor would have been tolerated at all.

1320 κλύοντές ἐσμεν.] Cf. v. 588, προδοὺς γένη, *note*.

1321 ἄναξ Ὀδυσσεῦ.] The courtesy of Odysseus to the disputants made his mediatory purpose clear: the courtesy of Agamemnon to Odysseus makes it hopeful.

1322 συγγνώμην ἔχω.....συμβαλεῖν.] The infinitive depends on συγγνώμην ἔχω as=παρίημι, συγχωρῶ. Cf. Her. III. 53, συνεγνώσκετο ἑωυτῷ οὐκέτι εἶναι δυνατὸν τὰ πρήγματα ἐπορᾶν.—The phrase συγγνώμην ἔχειν occurs also in another sense, 'to admit of excuse:' Thuc. III. 44, ἢν τε...ἀποφύγω πάνυ ἀδικοῦντας αὐτούς· ...ἢν τε καὶ ἔχοντές τι συγγνώμης εἶεν.

1323 φλαῦρα.] Lobeck shews by quotation that φλαῦρος was preferred to φαῦλος in such phrases as φλαῦρόν τι εἰπεῖν περί τινος, φλαύρως ἀκούειν.

συμβαλεῖν ἔπη κακά.] 'To join 'wordy war:' *conviciorum quasi pugnam committere.* Eur. *I. A.* 830, αἰσχρὸν δέ μοι γυναικὶ συμβάλλειν λόγους: *Med.* 522, ὅταν φίλοι φίλοισι συμβάλωσ' ἔρως. Cf. id. *Heracl.* 458, τοῖς σοφοῖς...ἐχθραν συνάπτειν (but λόγους συνάπτειν in a *friendly* sense, id. *Suppl.* 566).

ΑΓΑΜΕΜΝΩΝ

ἤκουσεν αἰσχρά· δρῶν γὰρ ἦν τοιαῦτά με.

ΟΔΥΣΣΕΥΣ

τί γάρ σ' ἔδρασεν, ὥστε καὶ βλάβην ἔχειν; 1325

ΑΓΑΜΕΜΝΩΝ

οὔ φησ' ἐάσειν τόνδε τὸν νεκρὸν ταφῆς
ἄμοιρον, ἀλλὰ πρὸς βίαν θάψειν ἐμοῦ.

ΟΔΥΣΣΕΥΣ

ἔξεστιν οὖν εἰπόντι τἀληθῆ φίλῳ
σοὶ μηδὲν ἧσσον ἢ πάρος ξυνηρετμεῖν;

1324 δρῶν...τοιαῦτά με.] 'He was 'doing the like to me,'—*i. e.* abusing me.—ποιεῖν, δρῶν, like *facere*, are often used to avoid repeating a verb of more special sense: cf. v. 1155, Dem. *de Cor.* p. 242. 28, ἐρώτησον αὐτούς· μᾶλλον δ' ἐγὼ τοῦθ' ὑπὲρ σοῦ ποιήσω. Here ἤκουσεν αἰσχρά= ἐγὼ αἰσχρὰ ἔλεξα αὐτόν· ἦν γὰρ δρῶν τοιαῦτα (*i.e.* αἰσχρὰ λέγων) ἐμέ.

1325 τί γάρ.....βλάβην ἔχειν;] 'What then hath he done to thee so 'grievous that (ὥστε καί) thou art 'injured?' βλάβην ἔχω=βέβλαμμαι: Aesch. *Eum.* 766, ὧν ταῦτ' Ὀρέστῃ δρῶντα μὴ βλάβας ἔχειν, 'so that 'Orestes for doing this should take 'no harm.' This seems better than to render:—(1) 'What thing hath 'he done to thee so bad that it is 'fraught with injury?'—Eur. *Ion* 1350, ἔχει δέ μοι τί κέρδος ἢ τίνα βλάβην; (2) 'What hath he done so 'bad that he deserves to suffer for it?'

1326 οὔ φησιν ... ἐάσειν ... ἀλλὰ θάψειν.] Her. VII. 104, οὐκ-ἐὼν φεύγειν (=κελεύων μὴ φεύγειν) ἀλλ' ἀτιμαστέων: Soph. *El.* 71, μή μ' ἀτιμῶν ἀποστείλητε (=μή με μὴ-δέξησθε) ἀλλ' ἀρχέπλουτον (sc. δέξησθε).

1329 ξυνηρετμεῖν.] Cf. Aesch. *Πλοιό.* 272, ἀντηρέτας ἐχθροῖσι, 'opponents 'for their foes:' ὑπηρετεῖν, 'to row 'obediently,' to 'render service.' Eur. *I. T.* 599, ὁ ναυστολῶν γάρ εἰμ' ἐγὼ τὰς ξυμφορὰς, | οὗτος δὲ συμπλεῖ: Soph. *Ant.* 541, ξύμπλουν ἐμαυτὴν τοῦ πάθους ποιουμένη. In Aesch. *Ag.* 814 the good accord between Odysseus and Agamemnon is described by the latter in a different metaphor:—μόνοι δ' Ὀδυσσεὺς, ὅστερ οὐχ ἑκὼν ἔτλα, | ζευχθεὶς ἑταῖρος ἦν ἐμοὶ σειραφόρος, 'when once 'in harness, worked pleasantly at my 'side.'—*Form.* Dindorf keeps the vulgate ξυνηρετμεῖν. Lobeck (whom Schneidewin follows) ξυνηρετεῖν. He observes:—'Ξυνηρετμεῖν is nowhere 'found, except that Dindorf has re-'stored it from two MSS. in the 'verses of Euripides *ap.* Athen. X. 'p. 473 D,—in which place ἐξυπηρε-'τεῖν (preferred by Matthiae *ad Frag.* 'p. 101) seems more suitable. Nor 'is there any other instance of a verb 'derived from the adjective, though 'of these there is good store,—ἀντή-'ρετμος, εὐήρετμος, ἰσήρετμος, φιλή-'ρετμος, λευκήρετμος,—some of them 'capable by their meanings of origi-'nating verbs. Ξυνηρετμεῖν is no 'more Greek than ὑπηρετμεῖν.'

ΑΓΑΜΕΜΝΩΝ

εἶπ'· ἦ γὰρ εἴην οὐκ ἂν εὖ φρονῶν, ἐπεὶ 1330
φίλον σ' ἐγὼ μέγιστον Ἀργείων νέμω.

ΟΔΥΣΣΕΥΣ

ἄκουέ νυν. τὸν ἄνδρα τόνδε πρὸς θεῶν
μὴ τλῇς ἄθαπτον ὧδ' ἀναλγήτως βαλεῖν
μηδ' ἡ βία σε μηδαμῶς νικησάτω
τοσόνδε μισεῖν ὥστε τὴν δίκην πατεῖν. 1335
κἀμοὶ γὰρ ἦν ποθ' οὗτος ἔχθιστος στρατοῦ,
ἐξ οὗ 'κράτησα τῶν Ἀχιλλείων ὅπλων,
ἀλλ' αὐτὸν ἔμπας ὄντ' ἐγὼ τοιόνδ' ἐμοὶ
οὐτᾶν ἀτιμάσαιμ' ἄν, ὥστε μὴ λέγειν
ἔν' ἄνδρ' ἰδεῖν ἄριστον Ἀργείων, ὅσοι 1340
Τροίαν ἀφικόμεσθα, πλὴν Ἀχιλλέως.

1330 εἴην οὐκ ἂν εὖ φρονῶν.] Sc. εἰ μὴ ἀκούσαιμι. Cf. *O. T.* 318, ταῦτα γὰρ καλῶς ἐγὼ | εἰδὼς διώλεσ'· οὐ γὰρ ἂν δεῦρ' ἱκόμην,—sc. εἰ μὴ διώλεσα. Thuc. I. 68, ὁρᾶτε...ἐπιβουλεύοντας αὐτούς.....· οὐ γὰρ ἄν ποτε Κέρκυράν τε ὑπολαβόντες εἶχον καὶ Ποτίδαιαν ἐπολιόρκουν,—sc. εἰ μὴ ἐπεβούλευον.

1331 φίλον.....μέγιστον.] Agamemnon, to whom Ajax was 'most hateful' (v. 1373), recognises his 'greatest friend' in Odysseus—in the same man whom the champion of Ajax addresses as 'ἄριστε' (v. 1381). Thus οἱ φρονοῦντες εὖ κρατοῦσι πανταχοῦ (v. 1252); — good sense, φρόνησις, gains every voice, while mere ἀνδρεία, the arrogance of physical force, only makes enemies. Cf. v. 124, *note.*

1333 βαλεῖν] = προβαλεῖν: cf. v. 1309.

1334 ἡ βία.] 'Thy vehemence,' the stress of thy passion. Cf. Pind. *O.* IX. 115, Πατρόκλου βιατὰν νόον, 'his *violent* mind.' But in *El.* 256, ἀλλ'; ἡ βία γὰρ ταῦτ' ἀναγκάζει με δρᾶν = ἡ ἀνάγκη, 'the force of circumstances.'

1336 ποτέ.] For Odysseus, the death of Ajax, although so recent, makes a gulf between the present and the past.

ἔχθιστος.] 'My worst foe:' 'most 'hostile to me and most hated by 'me,'—the active and passive senses being combined. By rendering the word *infensissimus*, Schneidewin unduly excludes the passive sense. Cf. v. 1134 (Menelaus speaking of Ajax), μισοῦντ' ἐμίσει.

1338 ἔμπας.] (καίτερ) ὄντα τοιόνδε, ἔμπας (=ὅμως) οὐκ ἂν ἀτιμάσαιμι: cf. v. 122.

1339 οὐτᾶν.] Elmsley's emendation. (1) A majority of the MSS. have οὐκ ἄν, as in Aesch. *Theb.* 557, θεῶν θελόντων ἂν ἀληθεύσαιμ' ἐγώ (Mr Paley, ἄν). In both places Dindorf defends ἄν. (2) Hermann, οὐκ ἄν γ'. (3) Brunck, οὐκοῦν. (4) Schneidewin, οὐ κἄν. (5) Bothe, also Brunck, οὐκ ἀντατιμάσαιμ' ἄν. — For the double ἄν cf. v. 537, *note:* v. 155.

1340 ἓν' ἄνδρ' ἄριστον.] Eur. *Her.* 8, πόνων | πλείστων μετέσχον εἷς ἀνήρ: Virg. *Aen.* II. 426, *Rhipeus, iustissimus unus Qui fuit in Teucris.*

1341 πλὴν Ἀχιλλέως.] *Il.* II. 768,

ἔστ' οὐκ ἂν ἐνδίκως γ' ἀτιμάζοιτό σου·
οὐ γάρ τι τοῦτον, ἀλλὰ τοὺς θεῶν νόμους
φθείροις ἄν. ἄνδρα δ' οὐ δίκαιον, εἰ θάνοι,
βλάπτειν τὸν ἐσθλόν, οὐδ' ἐὰν μισῶν κυρῇς. 1345

ΑΓΑΜΕΜΝΩΝ

σὺ ταῦτ', Ὀδυσσεῦ, τοῦδ' ὑπερμαχεῖς ἐμοί;

ΟΔΥΣΣΕΥΣ

ἔγωγ'· ἐμίσουν δ', ἡνίκ' ἦν μισεῖν καλόν.

ΑΓΑΜΕΜΝΩΝ

οὐ γὰρ θανόντι καὶ προσεμβῆναί σε χρή;

ΟΔΥΣΣΕΥΣ

μὴ χαῖρ', Ἀτρείδη, κέρδεσιν τοῖς μὴ καλοῖς.

ΑΓΑΜΕΜΝΩΝ

τόν τοι τύραννον εὐσεβεῖν οὐ ῥᾴδιον. 1350

μέγ' ἄριστοι ἔφ Τελαμώνιος Αἴας | δόρ' Ἀχιλεὺς μήνιεν· ὁ γὰρ (Ἀχιλεὺς) πολὺ φέρτατος ἦεν. Alcaeus (*frag.* 48) calls Ajax ἄριστον πάϊδ' Ἀχίλλεα,—Pindar (*N.* VII. 27) κράτιστον Ἀχιλέος ἄτερ. Hor. *Sat.* II. 3. 193, *Aiax heros ab Achille secundus.*

1343 τοὺς θεῶν νόμους.] Cf. v. 1129, *note.*—For the omission of the article before θεῶν, cf. v. 118, τὴν θεῶν ἰσχύν, *note:* v. 664.

1344 εἰ θάνοι.] For the optative, cf. v. 521, εἴ τι πάθοι, *note.*

1345 τὸν ἐσθλόν.] Agreeing with ἄνδρα. The qualifying epithet gains in emphasis by its postponement. Schneidewin makes τὸν ἐσθλὸν the subject: ὁ ἐσθλὸς οὐ βλάπτει ἄνδρα θανόντα. But Odysseus is arguing that, whatever may be the practice in ordinary cases, a *generous* foe should be respected after death. Cf. vv. 1319, 1355, 1357.

1346 ταῦτα.] For the accus., cf. ἁμαρτάνουσιν...ἔτη, v. 1096, *note.*

1347 ἔγωγ'.] Cf. v. 104.

1348 προσεμβῆναι.] 'Then 'shouldst thou not do more, and 'trample upon him dead?' προσεμβῆναι, trample upon him *in addition to* overthrowing him. Cf. *El.* 455, καὶ παῖδ' Ὀρέστην ἐξ ὑπερτέρας χερὸς | ἐχθροῖσιν αὐτοῦ ζῶντ' ἐπεμβῆναι ποθεῖ.

1349 Ἀτρείδη.] Propitiatory, as in v. 1319.

κέρδεσιν τοῖς μὴ καλοῖς.] Odysseus—himself κέρδεα εἰδώς (*Il.* XXIII. 709)—reminds Agamemnon that οὐκ ἐξ ἅπαντος δεῖ τὸ κερδαίνειν φιλεῖν (*Ant.* 312). Cf. *ib.* 326, τὰ δεινὰ κέρδη πημονὰς ἐργάζεται.

1350 τόν τοι τύραννον.] It is not easy, Agamemnon says, for a monarch to maintain order, and at the same time to avoid a breach of special duties towards the gods. In the interests of good government the king is bound to make an example of lawless offenders. If the transgressor has been placed by death beyond the reach of actual punishment, it must be symbolised by indignities

ΟΔΥΣΣΕΥΣ

ἀλλ' οὐ λέγουσι τοῖς φίλοις τιμὰς νέμειν.

ΑΓΑΜΕΜΝΩΝ

κλύειν τὸν ἐσθλὸν ἄνδρα χρὴ τῶν ἐν τέλει.

ΟΔΥΣΣΕΥΣ

παῦσαι· κρατεῖς τοι τῶν φίλων νικώμενος.

ΑΓΑΜΕΜΝΩΝ

μέμνησ' ὁποίῳ φαυτὶ τὴν χάριν δίδως.

ΟΔΥΣΣΕΥΣ

δδ' ἐχθρὸς ἀνὴρ, ἀλλὰ γενναῖός ποτ' ἦν. 1355

ΑΓΑΜΕΜΝΩΝ

τί ποτε ποιήσεις; ἐχθρὸν δδ' αἰδεῖ νέκυν;

ΟΔΥΣΣΕΥΣ

νικᾷ γὰρ ἀρετή με τῆς ἔχθρας πολύ.

inflicted upon his corpse. (See Creon's speech, in which he reasons thus, *Ant.* 182—210, and *ib.* v. 677, *οὗτοι ἀμυντέ' ἐστὶ τοῖς κοσμουμένοις.*) On the other hand *εὐσέβεια* towards Hades and Persephone demands the burial of the dead: cf. v. 1129, *note.* —Stage-epigrams upon the evils of the *τυραννὶς* were always popular at Athens, where the tyranny of the Peisistratidae had left bitter memories. Thus Aesch. *P. V.* 232, *ἔνεστι γάρ τινι τοῦτο τῇ τυραννίδι | νόσημα, τοῖς φίλοισι μὴ πιστοῦσθαι.* Soph. *Ant.* 506, *ἡ γὰρ τυραννὶς πολλά τ' ἄλλ' εὐδαιμονεῖ, | κἄξεστιν αὐτῇ δρᾶν λέγειν θ' ἃ βούλεται.*

1352 κλύειν, κ.τ.λ.] Cf. v. 668, *note.*

1353 κρατεῖς τοι, κ.τ.λ.] 'Know that it is a victory to be overcome by friends.' To be overruled by those who are identified with one in sympathy and interest is no defeat at all; their cause is one's own. In Aesch. *Theb.* 713, the phrase *νικὴ κακή* is explained to mean, 'a victory consisting in defeat,'—a wise deference to the judgment of friends. Cf. v. 484, *δοὺς ἀνδράσιν φίλοις | γνώμῃ κρατῆσαι.*—For the genitive after *νικᾶσθαι*, as implying *inferiority* and therefore *comparison*, cf. Eur. *Med.* 315, *σεγησόμεσθα, κρισσόνων νικώμενοι* (=*ἥσσονες ὄντες*): so *ἡττᾶσθαι, διαφθείρεσθαι, κρατεῖσθαι, μειοῦσθαι, ὑστερεῖν.*

1356 ἐχθρόν.] Menelaus had maintained the impropriety of granting burial to *πολέμιοι* (v. 1132),—a view partly sanctioned by the religious sentiment of Greece. The rancour of Agamemnon declares itself in a plainer and more repulsive form. He openly advocates the maintenance towards the dead of *private* enmity.

1357 νικᾷ γάρ, κ.τ.λ.] 'Yes: with me his worth far outweighs his enmity.' Properly—*ἡ ἀρετὴ νικᾷ με μᾶλλον ἢ ἡ ἔχθρα.* But since *νικᾷ* involves the notion of comparison, it is followed by a genitive, as if we had—*ἡ ἀρετὴ παρ' ἐμοὶ πολὺ κρείσσων ἐστὶ τῆς ἔχθρας.*

ΑΓΑΜΕΜΝΩΝ

τοιοῖδε μέντοι φῶτες ἔμπληκτοι βροτοῖς.

ΟΔΥΣΣΕΥΣ

ἦ κἄρτα πολλοὶ νῦν φίλοι καὐθις πικροί.

ΑΓΑΜΕΜΝΩΝ

τοιούσδ' ἐπαινεῖς δῆτα σὺ κτᾶσθαι φίλους; 1360

ΟΔΥΣΣΕΥΣ

σκληρὰν ἐπαινεῖν οὐ φιλῶ ψυχὴν ἐγώ.

ΑΓΑΜΕΜΝΩΝ

ἡμᾶς σὺ δειλοὺς τῇδε θἠμέρᾳ φανεῖς.

ΟΔΥΣΣΕΥΣ

ἄνδρας μὲν οὖν Ἕλλησι πᾶσιν ἐνδίκους.

1358 τοιοῖδε, κ.τ.λ.] 'Nay, men of thy sort the world calls unstable.' ἔμπληκτοι· ἄστατοι καὶ εὐμετάβολοι. Thuc. II. 82, τὸ ἔμπλεκτον ἀξύ, 'impulsive vehemence,'—opposed to true ἀνδρεία. Aeschin. *de Fals. Legat.* p. 50. 10, ὠνείδισας δέ μοι καὶ πολιτείας ἐμπληξίαν ('inconstancy,') εἰ πεπρεσβευκὼς πρὸς Φίλιππον πρότερον παρεκάλουν ἐπ' ἐκείνων τοὺς Ἕλληνας.—βροτοῖς, 'in the sight of men:' for the dative cf. v. 1282, ὑμῖν, *note.*—Schneidewin, βροτῶν: and this is preferred by Lobeck, though he reads βροτοῖς with the MSS. Cf. Eur. *I. A.* 922, λελογισμένοι γὰρ οἱ τοιοῖδ' εἰσὶν βροτῶν. But no instance is produced of such a pleonasm as οἱ τοιοῖδε φῶτες βροτῶν. Or if taken with the predicate ἔμπληκτοι, φῶτες is weak.

1359 νῦν.....καὐθις.] 'Now... and anon.' νῦν μὲν...νῦν δέ are not used like *nunc—nunc.* The νῦν must therefore be taken literally.

πικροί.] *Infensi.* Aesch. *Cho.* 226, τοὺς φιλοῦντας γὰρ οἶδα νῦν ὄντας πικρούς. 'We call a man unstable who veers from hate to love.'—'And yet there are enough who veer from love to hate.' The irony is more covert than in v. 1361; but there is a reference to v. 1331. Agamemnon—recently so cordial in his protestations—was already sufficiently πικρός to use the sneering word 'ἔμπληκτοι.'

1360 τοιούσδε.] *i. e.* τοὺς εὐμεταβόλους:—with the implied sarcasm that Odysseus himself was a friend of this sort. Cf. v. 1346.

1361 σκληρὰν ἐπαινεῖν, κ. τ. λ.] Instead of making a direct reply, and so embittering the altercation, Odysseus borrows the other's phrase only in order to turn aside his question. The same adroitness was exercised more than once in his dialogue with Athene: vv. 78, 80.

1362 δειλούς...φανεῖς.] 'Thou wilt make us (Menelaus and me) seem cowards;'—'it will be said that Teucer's threats (vv. 1155: 1313—1315) frightened us into yielding.'—φανεῖς ἡμᾶς = τοιοῦσι φαίνεσθαι ἡμᾶς: cf. v. 1020, φανεῖς, *note.*

τῇδε θἠμέρᾳ.] 'This day'—*i. e.* 'ere thou hast done:'—a mode of giving emphasis to the assertion. Cf. Plaut. *Asin.* III. 3. 40, *hodie nunquam ad vesperum vivam.* For the crasis cf. v. 778, *note.* Schneidewin, as there, τῇδ' ἐν ἡμέρᾳ.

1363 μὲν οὖν.] *Immo vero.* Plato

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